

Dr. Thomas on Dr. Berry The Free Church Catechism

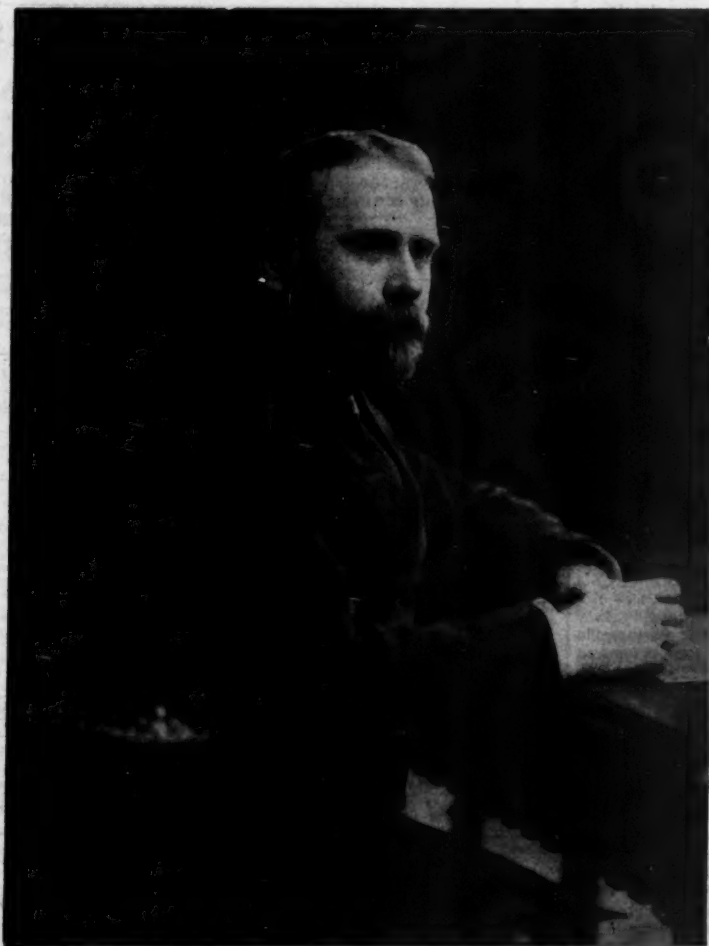
Volume LXXXIV

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THE CONGREGATIONALIST

Boston Thursday 9 February 1899

CHARLES ALBERT BERRY



The Business Outlook

General trade continues satisfactory and the immediate prospects are in every way promising—promising, in fact, to a degree unknown for several years. A gratifying feature of the whole situation is the revival of trade and industry in New England. Hitherto the boom has been largely in the West, but now it is beginning to be felt in the East. Thus the cotton mill men say that business is good; print cloths are at the highest point reached for over a year, and other classes of cottons are likewise notably strong. In a word, manufactured cottons have not moved so well for the spring account in years as this season. Cotton, the staple, continues strong on the demand from spinners and because the crop movement shows no appreciable increase. On the other hand, wheat sold off last week on the publication of the Government crop report, which estimates last year's crop at 675,000,000 bushels, an amount far in excess of earlier estimates by the same authority.

The decline in wheat once more stimulated the export movement of this cereal. In the iron trade the feature has been the announcement of the selling of practically the entire output of the Lake Superior iron ore mines for the current year. The pig iron situation is somewhat more quiet, but the manufactures of iron and steel continue in active demand both for domestic and foreign account. Heavy advances have been scored in copper, tin, spelter and lead. Had it not been for the increased production of American copper mines, the world would unquestionably be today in the midst of a copper famine. Lumber is firm and promises to sell higher in the spring. The hide and leather markets are strong and the prospects indicate further advances. Boot and shoe manufacturers report a better business.

The stock market has quieted down in quite a marked manner. It looks now as though speculation for the next few weeks would be two-sided. That is, there will undoubtedly be a trading element in Wall Street which will work for a lower price level. The outcome will depend upon whether the market is actually in control of the outside public, as has been claimed. The danger is that the public is carrying too many stocks and that Wall Street room traders, the moment they discern the absence of aggressive buying, will "jump on" all prices and thus force the liquidation of weakly margined accounts. In Boston the boom in copper stocks continues and is likely to continue with few interruptions while the metal remains as strong as at the present time.

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AUSTRIA (CROATIA).—The Croats, being a branch of the Slavonic race, once wore a costume very similar to that now worn by the Russian peasant. Through mixing with the Magyars, Servians and Italians their dress has now become a combination of several national costumes. The illustration on another page, from the Singer series, shows a typical man of Croatia, tall, fair and strongly built. He wears the uniform of an Austrian soldier, for the courage of the Croats is constantly exercised in repelling the invasions of the Turks. The rich braiding and jaunty way of wearing the coat are characteristic of the Magyars; decorating the hat was very common among the Slavonic Croats, who liked best to wear wild flowers or the plumes of the heron. The Croatian women devote much of their time to embroidery, and our illustration shows such a woman wearing a gown covered with a heavily embroidered design of lotus flowers. This is a sample of her work with a Singer sewing-machine, which is not only the best in the world for family sewing of the usual kinds, but also excels in embroidery and art needlework.

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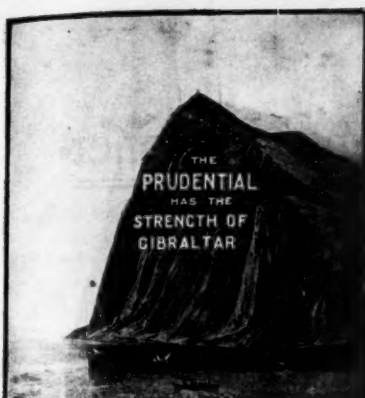
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LINCOLN, Poet and Prophet

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Messages and Papers of the Presidents

do I forget that some of you are my seniors, nor that many of you have more experience than I in the conduct of public affairs. Yes, I trust that in view of the great responsibility resting upon me you will perceive no want of respect to yourselves in any undue earnestness I may seem to display.

Is it doubted, then, that the plan I propose, if adopted, would shorten the war, and thus lessen its expenditure of money and of blood? Is it doubted that it would restore the national authority and national prosperity and perpetuate both indefinitely? Is it doubted that we here—Congress and Executive—can secure its adoption? Will not the good people respond to a united and earnest appeal from us? Can we, can they, by any other means so certainly or so speedily assure these vital objects? We can succeed only by concert. It is *not* "Can any of us imagine better?" but "Can we *do* better?" What whatsoever is possible, still the question recurs, "Can we *do* better?" The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew and act anew. We must disenthrall ourselves, and then we shall save our country.

Fellow-citizens, we can not escape history. We of this Congress and this Administration will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor to the latest generation. We say we are for the Union. The world will not forget that we say this. We know how to save the Union. The world knows we do know how to save it. We, even *we here*, hold the power and bear the responsibility. In giving freedom to the slave we assure freedom to the free—honorable alike in what we give and what we preserve. We shall nobly save or meanly lose the last best hope of earth. Other means may succeed; this could not fail. The way is plain, peaceful, generous, just—a way which is followed the world will forever applaud and God must forever bless.

ABRAHAM LINCOLN.

SPECIAL MESSAGES.

WASHINGTON, December 3, 1862.

To the Senate and House of Representatives:

On the 3d of November, 1861, a collision took place off the coast of Cuba between the United States steamship *San Jacinto* and the French brig *Jules et Marie*, resulting in serious damage to the latter. The obligation of this Government to make amends therefor could not be questioned if the injury resulted from any fault on the part of the *San Jacinto*.

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Volume LXXXIV

Boston Thursday 9 February 1899

Number 6

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THE SOCIOLOGY OF THE SERMON ON THE MOUNT, a short series by Rev. Charles M. Sheldon, author of *In His Steps*.

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Professor Park at Ninety

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The Congregationalist Services

39 numbers. Nearly a million and a half copies sold. Complete sample set, 15 cts.; 100 copies 60 cts. postpaid.

The New Catechism The Free Church Catechism was published in England Jan. 5. It was discussed in our issue of Jan. 26. So many inquiries have been received concerning the catechism that we print it in full on another page. The commission which issues it says that no such combined statement of interdenominational belief has been attempted for 300 years. Those who prepared it are said to represent the beliefs of not less than 60,000,000 Christians in all parts of the world. Dr. John Clifford, a member of the commission, says: "It is a register of theological thinking at the close of the nineteenth century. In this respect it is unspeakably suggestive. The more it is considered the more will this be recognized. Its omissions are as significant as its contents; and its emphasis and tone are as full of meaning as its words. Speaking with the utmost soberness, I can only regard its appearance as a theological and ecclesiastical marvel." The majority of the statements of Christian faith have arisen largely from the desire to emphasize the differences between disciples of Christ. This catechism aims to make prominent the great truths on which Christians are agreed, and so to state them as to strengthen common faith. It is certain to attract increasing attention and will, we believe, be extensively

used. Our reprint of it as a *Congregationalist Handbook* will be ready for circulation in a few days.

The Day of Sacred Rest

The trinity essential to the maintenance of religious life in the community comprises a holy Book, a holy house and a holy day. But the Lord's Day will not be kept holy unless the people understand and appreciate its value as a civil institution as well as its claims on their consciences as a divine ordinance. We have not seen a more interesting document on the Lord's Day than the last report of the New York Sabbath Committee, showing the efforts made to unite all classes in resisting the encroachments of greed, of gain and of pleasure on the first day of the week as a day set apart for rest and worship. The statement of practical questions at issue concerning the observance of the Sabbath, the bills proposed in the legislature, the judicial decisions of cases, the summary of changes in Sunday laws and of the progress of Sunday observance in Europe are all enlightening. Those who from any point of view are interested in one of the most vital matters connected with the maintenance of our republican institutions will find this report suggestive and valuable. Incidentally it shows how much a wise Sabbath committee can do to promote healthy public sentiment concerning Sunday observance apart from legislation. We note in reading it the skillful hand of our friend, Dr. W. S. Hubbell, once pastor of Franklin Street Church, Somerville, now joined with Dr. Atterbury as one of the secretaries of the committee. The report will be sent free on application to the Bible House, New York City.

Excellent Equipped

Cornell's new professor of moral philosophy, Prof. E. B. McGilvary, has had a checkered career. Born in North Carolina, educated at Davidson College and Princeton Theological Seminary, he entered the foreign missionary service of the Presbyterian Church and went to the Lao country in North Siam, where his father had been the first Christian missionary. Remarkably gifted as a linguist, within two years he had translated Matthew, Luke, John and The Acts in a manner to entitle him to high rank among translators. He then studied Pali, the tongue in which the sacred literature of Siam is written, and also discovered, while botanizing, a drug now used in the treatment of leprosy. Avowing his sympathy with the views on Old Testament exegesis expressed by Prof. Charles A. Briggs, he was recalled by the Presbyterian Foreign Mission Board. Landing in San Francisco, he found a position as teacher of English literature in the University of California. Later he fitted himself to teach philosophy there, and recently his writings on the Hegelian

system have drawn from Professor Watson of Queen's University, Kingston, the statement that it is his conviction that Mr. McGilvary "in pure speculation is the strongest man that America has produced." What is Cornell's gain is Siam's loss. The record certainly illustrates the mutations of American life and the devious paths which men often tread before they come to their appointed niche.

Using the Handbook

The opportunity offered by the blank space on the back cover page of *The Congregationalist Handbook* for 1899, as well as its use by the churches for service announcements, is worth noting. Last week we chronicled the fact that a Massachusetts pastor had printed on this page topics for daily prayer. But the little book is capable of still wider adaptations. The topics for the midweek and C. E. prayer meetings are in convenient form. But it is besides a Handbook of denominational information. The religious tables, digest of ecclesiastical history, educational statistics and the Creed of 1883 are all vantage points for pastors in training the youth of their churches. In a church of our order a minister conducted an examination of his Christian Endeavorers in the facts of the Handbook. Benevolence, Congregationalism in Its Centers, Growth, Colleges, Statement of Belief, Red-letter Dates, etc., were considered in the twenty questions asked. To stimulate study the pastor offered as premiums Handbook of Congregationalism (Dexter) and Outlines of Congregational History (Huntington). The results were gratifying and insured a grasp of truths and facts essential to the development of young life in our churches. The plan is an excellent one to follow. Christian Endeavor constitutionals with examinations are reported. Why not a Handbook social for the same purpose? We shall be glad to receive reports from any pastors who undertake this line of study. Their successes will stimulate further effort.

Lavish of Himself

This striking phrase, originating, it is believed, with President Tucker, was used most significantly not long ago by a man of affairs, a keen observer of human nature, in speaking of a young minister about to take a new and important charge. He was a good scholar, a ready speaker, a judicious organizer, a genial man in society, but the crowning reason for predicting his success was this—he was *lavish of himself*. The critic's comment may bring a suggestion to other young ministers—all the more helpful because help along that line must needs come by one's own reflection and effort. Seminaries and text-books cannot teach unselfishness; councils cannot cross-examine candidates on a qualification so strictly and sacredly personal. Let every man prove his own self, whether he be

willing, not simply to give so many sermons and so much time for such a parish, but to give freely of his heart, his sympathy, his life to all whom he can help. The minister who will "add" this to his other qualifications—it might even take the place of some of the others—will not be barren or unfruitful in his work. The highest ideals are before him. Paul's ingenuous confession told the secret of his success, "I will *very gladly* spend and be spent for you." Paul's Master "pleased not himself." He *gave himself* for us; gave himself for me; gave himself for our sins; gave himself for the church; gave himself a ransom for all.

The Spiritual Life and Its Culture

Judged by the number of answers to the three questions submitted in recent months to our readers for discussion, the one to which replies are printed in this issue has aroused the most interest. We asked our correspondents to suggest ways of maintaining and deepening the spiritual life of busy persons. No less than 200 answers were received. On account of the obvious limitations of space we are able to print only a fraction of them. But the replies as a whole constitute a noteworthy and valuable contribution to the discussion of a theme which must lie close to the heart of every Christian.

In looking over these answers, both those printed this week and those which, excellent as many of them were, we were obliged to put one side, we have been impressed with the sincerity of the writers. Their apparent motive was to help their fellow-Christians. The replies are largely, we believe, a transcript of individual experiences. They state not so much what might prove profitable spiritual discipline, but what the writers themselves to a greater or less degree have realized as serviceable means of growth in grace. And yet we do not feel, as we read the answers, that we are intruding too intimately upon the private life of any man or woman.

Many of the responses emphasize the stated means of grace. They show that in an age whose drift apparently is away from forms and conventionalities the earnest Christian still finds it necessary to read his Bible and to pray regularly. Possibly not so much time, on the average, is given by the devout Christian today to these exercises as a generation ago. We have noticed with regret that comparatively little mention is made of the family altar, and quite a number intimate that a verse or two a day of Scripture may be sufficient equipment for the spiritual life. Of course it depends altogether upon the way in which the single verse or short passage is pondered upon and applied to life. But, on the other hand, it is cheering to see so much insistence upon the observance of the Sabbath as a day of rest and worship, and also upon regular attendance on the midweek prayer meeting and participation therein.

No less noticeable is it that the possibility of making one's daily labor itself a source of spiritual blessing finds repeated expression. Several point out the fact that the Lord is just as much interested in the spiritual life of a busy person as of

an idler, and that the former may be, on the whole, less exposed to temptation than the latter. Such a conception of the Christian life, which we believe to be profoundly true, shows that much of the preaching and Christian teaching of these latter days has found its way into the common Christian experience. We doubt, if we had put out this question fifty years ago, that this element in the responses would have been so pronounced. In the middle ages it was the saint wrapped in contemplation in his monastic cell who practiced and realized the presence of God. Today the thought of the kingdom of heaven has so widened that multitudes of men and women at their daily tasks are living in communion with the omnipotent Father.

We are also glad that these responses bring to view the fact that some form of spiritual service is indispensable to Christian growth. It is a one-sided idea of piety which conceives of it as fed alone in those retired places where the soul kneels before its Maker. Necessary as times of retirement are, the spiritual life becomes strong and symmetrical only when hallowed moments of devotion are followed by hours and days of patient, persistent, self-sacrificing service of our fellowmen. What we do for them in the way of alleviating their hard lot, or providing them with more comforts and opportunities, reacts at once upon ourselves; and when we go further and, as various responses suggest, strive to touch men in the deepest places of their lives, try to win them to our Master, our own spiritual life bounds forward at an unaccustomed pace.

We are most thankful as we read these replies for the evidence which they afford of the actual presence and constant growth of the spiritual life in multitudes of our fellowmen. These are everyday men and women, out in the midst of the world's perplexities and tests, who have opened the outer temples of their hearts to us, and we have seen therein not only the yearning to be better, the dissatisfaction with present attainment, but unmistakable signs that at this moment the sweetness and winsomeness of the Christian gospel is slowly and steadily renewing and transforming their lives. And these few writers are but a fraction compared with the vast multitude whom they represent of men and women whose spiritual life the pressure of this selfish, materialistic age is powerless to overcome.

The Bible in the Church

With three things given to the Christian Church she need never be discouraged. These are the Word of God written, the Holy Spirit teaching and inspired men and women making divine truth known to others. The first work of the church is to know the Bible—so to know it that its truths enter into daily life, become controlling and inspiring. No other work can gain pre-eminence over this without weakening Christians. Exercise strengthens well-fed bodies, but it exhausts those which have insufficient food. Public services of the church are often called exercises. One reason why they are not more numerously attended is because those who support them are not well fed. And by this we mean no dis-

paragement to pastors. Such exercises exhaust those who, if properly nourished, would find them exhilarating.

It is, then, a hopeful sign that many Bible classes have this season been started and are proving popular. Some are connected with individual churches, as that in the Old South, Boston, with an attendance of several hundreds. Others are intended for entire communities and draw from all the churches and even from those who do not regularly attend public worship. Some are led by men who emphasize the inspiration of word and letter. Others pursue critical methods and rejoice in new discoveries. Both classes may find vital truth if they seek it sincerely. The Bible can be trusted to speak for itself to and through those who are moved by the Holy Spirit. Neither class can afford to spend much time in discussing the faults of the other's methods.

Some of our churches are too busy to study the Bible. Not to mention socials, fairs and entertainments, they have more public exercises than they can support. Besides these are the societies into which the church is divided and subdivided by sex, age and various objects, each seeking to preempt some hour not yet occupied for meetings. Would it not be better to exercise our spirits less and feed them more? How many of these meetings are simply repetitions of prayers and verses and reports and remarks, without added thought or impulse?

It is, we believe, of first importance that men and women should be trained to teach the Bible as a divine literature to a new generation by new methods which have proved their fitness. This generation has discovered new uses for electricity of importance to every one. But if they are to be applied to lighting our streets and stores and homes, we must have young men continually in training to be experts in electricity. If we are to extend the light from heaven through the homes of the people, through their business and public life, then we must have men and women trained to comprehend and conduct that light where it will illumine the world.

We are confident that a field still largely unoccupied might be entered by the churches with great success. They should establish in every community classes of earnest souls in studying the Bible, studying the child, studying the human mind and the organization through which Christians seek to reach the people with the message from heaven. From such classes effective teachers would be multiplied. The usefulness and numbers of our Sunday schools might thus be greatly increased. Such classes should be held at a time when persons connected with all the churches could attend. They should be so conducted that all denominations could share in them. If they are sustained only for a few weeks in the year, they serve to create new centers of knowledge and power. There are such classes in many towns. May they be multiplied! A thousand new Bible normal classes would be an assurance of a religious revival of deepest significance.

Rev. Dr. Bevan of Melbourne, Australia, recently delivered a lecture in which he eloquently urged the duty of welcoming strangers into the home. In the middle of the fol-

lowing night he was awakened in his chamber at home by a masked stranger, who pointed a revolver at his head and demanded the valuable diamond ring which the doctor had long worn on his finger. Having secured his booty the burglar departed, and no clew to his identity has been obtained. Dr. Bevan now thinks that discrimination should be used in welcoming strangers into the home.

The Peril of France

Within a short time two facts have become notable in France, either of which by itself would have been most significant, and which, taken together, are gravely ominous. In connection with the Dreyfus scandal there has developed a bitter hostility to the Jews, the recklessness of which is almost inconceivable. This is not wholly due to the Dreyfus case for it is of older growth, and it is not confined to Jews alone but is exhibited in a measure towards Protestants. There is no plain evidence that the Roman Catholic Church has inspired it, whatever may have been going on in secret. The papal hierarchy on the face of things is more likely to oppose, because probably it would mean, sooner or later, grave evil to Romanism. But it has gone to such lengths, incredible although this may seem, that some journals daily urge that the Jews be attacked openly. Unless the authorities of the republic exhibit promptly a boldness, an energy and a spirit of justice which they do not yet seem to have, a great social and political crisis is certain to occur. It is such a time as a vigorous leader awaits in order to take control of affairs and dominate them.

This suggests the other fact. There is evidence that at last the Bonapartists see their long-deferred opportunity and mean to seize it. Prince Victor Bonaparte, the head of the family, has just issued a manifesto which is remarkable, first, because its appearance is proof that its author and his friends are alert for the overthrow of the republic, and, secondly, because of the shrewd and able manner in which he makes his appeal. He avoids the customary sensationalism and makes a clear, frank, bold and very telling bid for public support, especially by the army. As we have just said, the hour demands the man, and behold, here is Prince Victor, declaring in no uncertain tones, "I am the man, by birth, by education and by ability, to appreciate and use this situation for the welfare of France." We shall regret the overthrow of republicanism in France, should it fall, but there is no denying that French republicanism at best has been but a sorry imitation of the real article, and that, whatever may be true theoretically, France in fact might be no worse off, to say the least, if ruled by a firm hand.

That there is revolution in the air in France today is as certain as that there is rain in the hovering clouds overhead. That it is inevitable is not yet evident. That, if it come, it will take the form of a restoration of the Bonapartes seems most probable of all suggested issues. That France needs to wait longer and to acquire more stability of character, more moral sense and higher ideals before republican institutions can be assured of stability is plain. If the republic endures this crisis successfully, another and another will soon follow, unless the govern-

ment asserts itself with a vigor which now probably, even if exhibited, would be misunderstood and hasten disaster. The republic may yet be saved but is in sore peril.

The Great Resolve

The great resolve of any human being's life—the resolve that is greatest in importance—is that which determines his attitude toward God. Many people at some time make it deliberately. Many others never make it deliberately, yet make it as truly and as finally as if they reached a formal determination. Its fundamental importance is not always appreciated, and multitudes make it adversely to their highest welfare, supposing that they are not making it and failing to realize that it never will be made subsequently. It is often declared that there is more or less of cant in appeals to decide at once to be a Christian, but only he who fails to understand the tremendous importance of the matter says this seriously.

A man's attitude toward God is the most vital, the most practical, the most immediately imperative matter before him at every moment of his life. Making all allowances for differences in education, temperament and circumstances, it remains true that every one ought to determine to be a servant of God. This does not necessarily mean that any two men or women are to live precisely the same lives, to have only identical aims in life, or to hold exactly similar beliefs. It does mean that each one, in his own circumstances, with whatever natural endowments he may possess, and with all the strength of his being, ought to determine once for all to obey and love God. It is not extravagant, sentimental or unfair to urge upon people in any tactful manner the duty of immediate decision of this question unless they already have decided it.

It is, when rightly viewed, the one most pressing, most solemn matter in their history. Its decision affects not only the far future beyond the grave but also the years which may lie before some of us in this life, and the days and weeks which we call the immediate present. It affects the character and the very atmosphere of life, alike externally and within the heart. He who resolves to devote himself to the service of God is right. Nothing can change that fact. He who resolves the contrary, or who even fails to resolve deliberately at all is wrong. And nothing can change that fact. To be right means as much of peace and of happiness as God sees to be consistent with the individual's best development for the present and the future. It means usefulness. It means quiet, serene trust in overruling love and care. It means not only this, but safety. To be wrong means the forfeit of all assurance of these things, whatever God may still see fit to grant in the way of blessing. Sooner or later, too, it means self-condemnation.

The great resolve is the life resolve. He who makes it turns his back on one of two diverging paths of life and enters upon the other, without thought of retracing his steps or of amending his choice. In this age, when the work of God makes so many, so pressing and so diversified appeals to everything which is noblest and best in the human heart, it is

especially important that this great resolve to be the Lord's should be made immediately and once for all.

Current History

The Treaty Ratified

Under great tension and with considerable solemnity the Senate, in executive session, on the afternoon of Feb. 6, ratified the Treaty of Paris, without modification, by a vote of 57 to 27. Of those who voted for the treaty forty-three were Republicans, ten Democrats and four Populists; and of those who voted against the treaty three were Republicans—Hoar of Massachusetts, Hale of Maine and Pettigrew of South Dakota—twenty-two were Democrats and two Populists. The decisive votes were cast by McLaurin of South Carolina and McEnery of Louisiana, both Democrats, and by Jones of Nevada, a free silver Republican. Not until the votes were cast was the question settled—a fitting climax to a contest which for its intensity and the gravity of the issues at stake has not been duplicated at the Capitol since May, 1868, when the Senate voted on the guilt or innocence of Andrew Johnson.

During the past week the fight has been especially fierce, and clever but mean political strategy has entered in to cloud the issue and tempt men to play fast and loose with the principles at stake. All attempts to enact declaratory resolutions defining the position of the United States respecting the future of the Philippines were side-tracked up to the time of taking a vote on the treaty, and then in a vote on the resolutions offered by Senator Vest, which called for the modification of the treaty so that the Philippines would come to us as Cuba does—by relinquishment rather than cession—and with the same avowed motive, namely, liberation rather than permanent control, the Senate rejected the resolution by a vote of fifty-three to thirty. Subsequent to the decisive vote ratifying the treaty debate on a declaratory resolution introduced by Senator McEnery began, and it soon was apparent that there was little disposition, even among those who oppose annexation, to make pledges now that the Filipinos are in arms and are illustrating so aptly what Rudyard Kipling, in his latest poem, *The White Man's Burden*, in the February *McClure's*, describes as

The blame of those ye better
The hate of those ye guard.

With the passage of the treaty grave questions of constitutional interpretation at once arise, and serious obligations under international law. Upon our soldiers, our legislators, our judges and our Executive a burden of obligation and care is laid. Let the people give them their sympathy, and intelligent criticism if criticism there must be. Let all

Take up the White Man's burden—
Ye dare not stoop to less—
Nor call too loud on Freedom
To cloke your weariness.
By all ye will or whisper,
By all ye love or hate,
The silent, sullen peoples
Shall weigh your God and you.

Take up the White Man's burden!
Have done with childish days—
The lightly-proffered laurel,
The easy, ungodded praise:
Comes now, to search your manhood
Through all the thankless years,
Cold, edged with dear-bought wisdom,
The judgment of your peers.

Bloodshed at Manila

From a war with Spain we have passed to a war with the Filipinos in which they are the aggressors. Responsible before the world for the preservation of order in Manila since it was captured by Admiral Dewey and our fleet, and later formally put under our care by the terms of the protocol, our military and naval forces have been awaiting the formal ending of the war with Spain and the determination by the American nation of its future policy toward the Filipinos. Just how much the obstructionists in the Senate and the country by their opposition to the ratification of the Treaty of Paris have contributed to inciting the Filipinos to attack the forces of the United States is a question on which good men differ, and about which there is much recrimination now and probably ever will be. To those who, like Senator Hoar of Massachusetts, have acted conscientiously in the matter, from impulses of high patriotism, history will be lenient. But for those who, like Senator Gorman and the majority of the Democratic phalanx, fought against and voted against the treaty, not as matter of principle but as a bit of tactics in a game of politics in which presidential ambition was the dominant factor, the public of today and the historian of the future will have nothing but scorn. In a crisis like the present, involving radical departures in historic policies and involving issues of peace or war for this and perhaps future generations, the man who plays politics is a traitor of the deepest dye.

By a strange coincidence, which seems to make Sunday the day of momentous and decisive action in all the important acts of this war, this latest act in the drama began in the darkness last Saturday evening with the attack of the Filipinos on the American outposts, and the fight continued with little intermission through most of Sunday, ceasing only when the American troops—largely volunteers from California, Idaho and Nebraska—had driven the Filipinos far out from the city and had captured several villages to the north and east formerly held by them. Even before daylight came on Sunday morning Admiral Dewey swung several vessels of his large fleet into action, and the bombardment of outlying Filipino posts contributed much to the demoralization of the enemy's forces.

The casualties among the Filipinos are said to number thousands. The Americans injured are less than 200 in number, few of the injuries being fatal. The intrepidity of the American troops fighting in the dark against a foe many of whom were armed with Mauser rifles was characteristically fine. Judging from reports thus far received, the victory of the American forces was overwhelming and the punishment given to the Filipinos was severe. Whether, as General Merritt predicts, it will cow them or not, remains to be seen. General Otis, who is in command now, has about 20,000 troops at his disposal, and several thousand more are on their way to Manila, some via the Pacific route and others via the Suez Canal. Admiral Dewey has a fleet of twenty-one vessels of various sizes at his command and is well supplied with ammunition. Now that it is settled that the United States is sovereign over the archipelago, an attempt to make it a sov-

ereignty in fact will soon begin. One of the first steps in this process naturally would be the capture of Aguinaldo and those who are most responsible for the attempt to eject us.

Gomez Comes to Terms

General Gomez having accepted the offer of the United States to pay \$3,000,000 to the Cuban army, it is thought that peace and good order will come in Cuba much quicker than it otherwise would have. As recipients of about \$100 apiece, the privates will return to their farms and ranches with some capital with which to take up the pursuits of industry. From revenue taken at Cuban custom houses the United States will reimburse itself for the expenditure. Such is the theory of the affair. But whether Gomez really is sincere in his friendship, and really intends to give up the military career, remains to be seen. Rural Cuba is quiet, and American occupation has brought a marvelous betterment of the sanitary conditions and a lessening of the death rates in all the towns.

Religious Liberty in Cuba

It should not be forgotten that after the revolution in Spain in 1808, by which Queen Isabella lost her throne, and at a time when Castelar was at the front, Spain decreed religious liberty in Cuba. The decree bore date of Oct. 23, 1809, but it never went into effect. It is interesting to quote from the official translation of the ministerial recommendation of the decree these words: "Very near to a continent where religious liberty is a universal fact, close to a powerful republic, whose most free Constitution has none like it in Europe except that of Spain, needing emigrants to people their abandoned fields, and open, by reason of their insular position, to contact with all nations, it would be unjust to deny to foreigners who, by their intelligence, labor and capital, contribute to their (that is, of the Antilles) enviable prosperity, the privilege of openly holding creeds which are certainly deserving of respect." But the Liberal era in Spain did not last long, and the Spanish Antilles drifted on toward revolution and then toward the war of 1808, in which religious liberty came along with many other blessings.

Administrative Waste and Theft

The demoralized condition of New York State's finances, so far as they affect certain of the executive departments, is due entirely to the unscrupulous demands of the Republican party's "machine" leaders for places and salaries for their henchmen and to weak compliance of the heads of departments with the demands of the spoilsmen. Governor Roosevelt, in dealing with the situation, finds abundant material for disgust and incitement to trenchant reform. The recent forced reduction of salaries and wages in Boston's municipal service was due more to the inadequacy of present sources of revenue to provide funds for the increasing demands of broader and better municipal life than it is to any extravagance or venality, although there is some evidence of these. The phenomenal increase of the appropriations of Congress during the past twenty years is not wholly explainable by the increase of legitimate demands and the extension of national activity. It is due largely to the ill-devised

system of controlling public expenditures, in which we are so inferior to the leading European Powers. As Congressman Moody of Massachusetts says, after some experience on the Committee of Appropriations:

There is no central authority anywhere to limit and control appropriations. Every representative jumps in for his own district, and in the Senate the same thing goes on by States. Useless expenditures are condoned by the man who gets them on the ground that he is only getting his share, and that other people are doing the same thing. There is an absence of a sense of responsibility for the nation as a whole and the appropriations in their grand total. We have nothing like a parliamentary representative of the treasury. The nearest approach to it that we have is the repression which the power of the speakership is able to exert over Congress. That has been much abused, but it is the best apology for responsible party government that we have under our system, and without it expenditures would go up like a balloon.

Do away with the spoils hunting constituent, and the feeling that no congressman or alderman is successful who does not land so much "fat" from the public treasury for his district, and put the whole matter of apportionment of revenue in the hands of men who can see the work to be done in relative terms and in due proportion, and immediately our national, State and municipal governments would see a vast decrease in waste, bribery and theft. The inadequacy of present forms of taxation to provide revenue to meet present demands under present methods of distribution and the repugnance of the people to direct taxation is fast forcing the issue to the front.

Ritualism the Issue in Great Britain

As the date for the re-assembling of the British Parliament draws near it becomes clear that the dominant issue of the session will be the reformation and possibly the disestablishment of the Church of England. Mr. Kensit's crude but effective demonstrations in churches given over to excessive and Roman ritualism, Sir William Vernon Harcourt's persistent epistolary crusade against the lethargy and cowardice of the bishops in dealing out discipline to gross offenders against law and Protestant tradition, the recalcitrant attitude of the ritualistic party, and the temporizing, equivocal utterances of the Archbishops of York and Canterbury, and last, but not least, Mr. Balfour's recent non-official proposition to establish with national funds a Roman Catholic university in Ireland, have fanned the feelings of the English people to a white heat. No other theme now is so much to the front in the press, in ecclesiastical gatherings, in conversation, in homes, and in clubs, and in great mass meetings such as were held in Albert Hall, London, last week, which 10,000 people attended and where the Archbishop of Canterbury and Lord Salisbury were roundly hissed. The issue cuts squarely across both parties. It rules out Lord Rosebery as leader on one side and Mr. Balfour on the other, for neither of them has strong enough convictions *pro* or *con* to lead on such an issue.

The present ministry will not dare to side with the ritualistic party and oppose such drastic legislation respecting increased Episcopal authority as will be introduced by the Protestant party of which Sir William Vernon Harcourt will be the

leader. For while the ministry unquestionably owes its present position to a working alliance with the Church of England, clergy and laity, the fact remains that the laity of the Church of England stand with Sir William Vernon Harcourt in his defense of Protestantism and the fruits of the Reformation. On the other hand, the ritualistic party already has formed an organization and will attempt to defeat all parliamentary candidates who may attempt to restrict through ecclesiastical or state courts such practices as they deem unlawful in worship. Experience having proved the futility of expecting discipline from the bishops under present law, and there being little likelihood of their doing better under such laws as were recommended by the Ecclesiastical Courts Commission ten years ago, the recourse probably will be to establishing a new tribunal—secular—and representing the state, thus carrying out the Erastian conception to its fullest limit. This will be as bitterly fought by the ritualists as by the Nonconformists and those who on principle deprecate all union between church and state, and from some such coalition as this in the not distant future disestablishment seems likely to come.

The election of Rt. Hon. H. Campbell-Bannerman as Liberal leader in the House puts at the service of that party a Scotchman, whose long service in Liberal ministries has revealed his ability and given him large experience in parliamentary tactics. As a debater he cannot be compared with Sir William Vernon Harcourt, and on the religious issue he will find the Liberals disposed often to follow the real rather than the titular head of the party, while with John Morley, a dissident from the party's foreign policy and occupying a seat apart from his former allies and likely at any time to turn on them and rend them, it is apparent that Sir Campbell-Bannerman's task will be no easy one.

Australian Federation

So far as the colonial premiers can determine the future, Australian federation will soon be perfected. After having been carefully formulated and drafted the constitution of the federation went before the colonies for ratification in March, 1898. All the colonies save New South Wales ratified the constitution. This colony rejected it because of provisions affecting federal revenue which were deemed unfair to the large, wealthy, free trade colony. Negotiation between the responsible ministries of the colonies under instruction from colonial legislatures has been carried on during the past nine months, and it is now reported that all have agreed unanimously on modifications which will placate New South Wales, and also remedy defects which the longer scrutiny of the document has revealed. Whether the adoption of the revised document is to be by plebiscite or by the colonial legislatures is an important point on which we are not clear. But everything points to the creation ere long, in the waters of the South Pacific, of another experiment of federal government on a large scale, and that, too, in an empire whose lingering aristocratic principle will not be wanting in the person of the executive of the new state, whose title will be derived from the crown and not from the Australian people.

NOTES

Commissioners Schurman, Worcester and Denby, en route to the Philippines, had a warm reception from the citizens of Vancouver, B. C., last week.

Samoa is still in turmoil. Diplomatic intercourse between Great Britain, Germany and the United States is proceeding toward an amicable adjustment of the difficulty, Germany having agreed to discipline her officious consul should he be proved guilty of indiscretion.

The death of Count Caprivi, former chancellor of the German empire, is a distinct loss to Germany. While loyal to the dynasty, he was not the conservative that Bismarck was, and his liberality of thought and his lack of due servility were his undoing as chancellor.

The House of Representatives passed the army reorganization bill last week in substantially the form which we indicated in our last issue. A much-needed amendment, introduced by Congressman Johnson of North Dakota, was incorporated, providing that "no officer or private soldier shall be detailed to sell intoxicating drinks, as a bartender or otherwise, in any post exchange or canteen, nor shall any other person be required or allowed to sell such liquors in any encampment or fort or on any premises used for military purposes by the United States."

It seems that Commissary-General Egan last July sent a letter to the venerable Robert A. Roosevelt of New York city which was quite as vulgar and insulting as the statement about General Miles which he made to the investigating commission. Mr. Roosevelt's only offense being a protest against certain patent blunders of the commissary department of the army. It also appears that Mr. Egan is the kind of a man who in his earlier years of service in the army was tried and convicted by court-martial for gambling, and not only that, but also for trying to evade payment of a debt incurred in gambling.

General Miles reiterates his charges against the quality of much of the beef furnished to the soldiers during the war. His technical insubordination has been weighed by the President and the Cabinet during the past week, and he may be asked to substantiate his charges before a court of inquiry. This would give him an opportunity, long desired, of ventilating many abuses, which he, as commanding general, has been unable to eradicate owing to his limitations of power, so absurdly contracted by congressional legislation. Professional sympathy may be averted from General Miles, but he has public sympathy now.

In Brief

Christians are lights. When a lot of lights get together it ought to be a cheerful place.

It is as cowardly as it is shortsighted to take advantage of God's loving patience.

The program of the International Council is practically in shape, except a few details. It will soon be published.

This is a happy characterization of the new Brooklyn pastor, which comes from an orthodox clergyman in the West, himself no mean critic: "Be sure and hear Dr. Hillis whenever you have the chance—he is a Christianized Emerson!"

The first of our two Congregational commissions to our new possessions in the West Indies—that of the A. M. A. to Porto Rico, made up of Secretary Beard and Editor Ward—has returned and reports promising opportunities for educational and religious work.

Akron, O., is getting enviable advertisement. A story is being circulated that the National Liquor League mean to close every saloon in that city for two years to show the suffering that would follow if municipalities should be

deprived of saloons. We long to see that show.

Idaho, Oregon and New Hampshire lead the rest of the country in the promptness of their returns for the 1899 Year-Book. The far West is showing up more creditably than a good many States much nearer Secretary Hazen, but it is hard even for the bustling West to beat that model New Hampshire secretary whose last name is Gerrould.

Dr. Joseph Parker of London is greatly prostrated by the death of his wife, which occurred about two weeks ago. He broke down sadly at his Thursday noon lecture last week in referring to his loss. Dr. Parker has many friends on this side of the ocean who will think of him with profound sympathy. Mrs. Parker was a very attractive woman of remarkable strength of character and a most valuable aid to her husband.

In deciding to remain as pastor of the Brick Presbyterian Church, New York city, rather than accept the call to the chair of English literature at Johns Hopkins University, Rev. Dr. Henry van Dyke does not preclude the possibility that he will accept a similar call from his *alma mater*, Princeton, at some later day. Dr. van Dyke read a letter of resignation last Sunday morning, and withdrew it under pressure from his congregation in the afternoon.

Bishop Potter has emphatically denied that he said what he has been quoted as saying—that the liquor saloon is the poor man's club. But the statement has done much good, for it has brought out a nearly unanimous conviction, expressed in the secular as well as the religious press, that the liquor saloon is a public nuisance, as much to the poor man as to the rich man. On this matter it appears that people of all classes are more united than ever before.

The customs regulations for Americans returning from abroad have for many years been remarkable for their ingenuity in causing annoyance. After experience in passing through most of the custom houses of Europe, we recall only one in which we have witnessed so much vexation and disgust of travelers as in that at New York. But the new rules, which require an itemized account of every article purchased while absent from the country, to be followed by thorough overhauling of the passenger's personal effects, seem likely to give this country the foremost place in the world for its skill in irritating those of its citizens who have ventured out of it, when they return.

Admiral Sampson is in Boston this week receiving deserved honors at the hands of the most eminent men of all professions. As indicative of changed ideals in Boston respecting the use of Sunday, it should be noted that ex-Secretary of State Richard Olney gave a dinner party to Admiral Sampson last Sunday evening. From what we had read and heard of Admiral Sampson we had supposed that he would discountenance such use of time as he indulged in much of last Sunday. The reporters describe him as looking weary and far from well when he arrived in Boston early Sunday morning. Why could not his friends have permitted him to rest instead of starting him off instantly on a round of receptions and dinner parties?

The response to the suggestion made by the A. M. A., that next Sunday, Feb. 12, be observed by Sunday schools as Lincoln Memorial Day, is already gratifying. Returns from superintendents and teachers show that no less than 40,000 children and young people will pay attention to the day in the interests of civic and religious education as well as of Christian patriotism. No name gathers about it more of what the A. M. A. represents than that of Abraham Lincoln. Born in the humble

conditions of the American Highlander, carrying the nation through the struggle of the great Civil War and freeing the Negroes, taking a Christian and humanitarian view of the Indian problem, he, more than any other statesman, may be considered the patron saint of the work of the American Missionary Association.

A good many years ago Dr. Charles S. Robinson, who died in New York last week, preached a sermon in the Central Church, Boston, in the course of which he repeated this verse:

O, how many a glorious record
Had the angels of me kept,
Had I done instead of doubted,
Had I warred instead of wept.

He asked the congregation to repeat it after him and added, "You may forget the sermon, but do not forget the verse." Some years ago, in reply to a private letter from a prominent Boston lawyer, in which he alluded to the verse and its help to him and to others, Dr. Robinson wrote: "I remember the sermon and my little verse. It gives me more joy than I can describe to know I help anybody. Sometimes I think the highest reward I shall ever get in heaven will be the words, not exactly 'Well done,' but 'Well tried.' But now and then some thoughtful, generous body like you comes along and says, 'Well, when you tried that time you did.' So I try again."

One of the peculiar joys of journalism is the opportunity which it affords to discern how the human mind is capable of taking exactly opposite views on the same subject. Here, for instance, are extracts from recent letters. They seem to us worthy to be immortalized in the "deadly" parallel column:

DR. HORTON'S ARTICLE

I esteem *The Congregationalist* above price but the last number was spoiled for me by Dr. Horton's article.—*A Massachusetts reader.*

What a remarkable article in the last *Congregationalist* by Dr. Horton on the life after death! It is unlike anything on that subject which I have ever read.—*A New York Doctor of Divinity.*

RELIGION IN THE CONGREGATIONALIST

This is, I believe, my twentieth year with *The Congregationalist*, but I think unless there can be a little sense brought into the editorial rooms it will have to be my last.—*A Connecticut pastor.*

We think *The Congregationalist* improves constantly, and it is now the only one of all the religious papers that really seems to lay some stress upon religion as superior to politics, sociology or literature.—*A minister's wife.*

OUR CHURCH NEWS

That the paper prints so much ecclesiastical gossip is a cause of unfavorable comment in this vicinity.—*New Jersey.*

Why don't you print more news from the churches in this region?—*South Dakota.*

In and Around New York

Bishop Potter's Unfair Critics

A great deal of silly talk has been indulged in during the last fortnight over an alleged remark by Bishop Potter concerning saloons as poor men's clubs. The bishop made a plea for a temperance club to be founded in the Bowery, remarking that working men used saloons as clubs, and that some good might be accomplished if one club was provided where working men might congregate and buy no stronger stimulants than tea, coffee and chocolate. Immediately a swarm of sensation-loving ministers charged the bishop with indorsing liquor saloons. A Catholic priest, who has spent \$20,000 within the year to fit up precisely such a temperance club for working men, declared that saloons were not clubs in any sense, and fully half a dozen other pulpits rang out denunciations. Extremes only were heard. Nobody seemed fair enough to say that some men used a saloon as a club and some did not. The incident has been the opposite of edifying, because it showed how unfair it is to take a casual phrase from a published report of a

public speaker's remarks as the well rounded views of that speaker on that subject.

Presbyterians at Northfield

New York Presbyterian ministers are to go to Northfield next season in a body. A committee of presbytery, backed by all of the leading men in that body, has rented Weston Hall, one of the pretty dormitories of the Northfield Seminary, and has made arrangements by which all Presbyterian ministers here, with their families, may remain at Northfield throughout the season at the lowest cost. It is an open secret that Mr. Moody's methods have been criticised in certain quarters in New York during the last few years, and by none more so than Presbyterian ministers of the dominant party in presbytery. Concerning results of the last meetings held by Mr. Moody in this city there was not a little said. This rather sudden change is creating remark, not unfavorable, but rather the opposite, as showing liberality of view, and an adequate recognition of the spiritual benefits which Northfield under its able leader is able to bestow.

Church Extension

At the annual meeting of the Church Extension Society in Brooklyn last week the reports pointed to a prosperous condition of the denomination in this vicinity. Rev. C. W. King reported that the Bushwick Avenue Church had been cleared of indebtedness and that it had at present property worth \$55,000. To obtain this over \$20,000 had been raised by the church, one member giving a lot and \$15,000 in cash. The Church Building and the Extension Societies each contributed \$5,000 to enable the church to clear off its debt. Rev. W. H. Kephart sent word from the North New York Church that the Extension Society had saved the church. One-half the number of Congregationalists in the borough of the Bronx belong to this church. Mt. Vernon, now without a pastor, reported great progress. The membership since 1892 had grown from twenty-four to 111, with a Sunday school of 175 scholars. Rev. Mr. Williams of Richmond Hill said that it had been a struggle from the beginning to establish a church in that locality, but at the present time the work had grown so that larger quarters were needed. The Port Morris Church, now known as the Church of the Living Hope, reported progress. Dr. Ingersoll was introduced by Dr. Kent, who presided, as the representative of the largest undertaking of the society. Dr. Ingersoll alluded to the happy issues of the union of the Rochester and Patchen Avenue Churches, which was described as a most difficult task. He said that through the generosity of the people and the society the new building with all its furnishings, costing over \$25,000, had been paid for, with the exception of an indebtedness of about \$200.

Travelling Libraries

The annual report of the public libraries of the State, just issued, contains an interesting account of the progress of the free traveling library system. During last year 540 were sent out, making a total of 1,723 used since 1893, when the system was authorized. Since then there has been an unusual demand. In 1893 there were 14 applications, in 1894 139, in 1895 212, in 1896 348, in 1897 438 and in 1898 540. The university law of 1892 authorized the regents to lend for a limited time selections of books from the duplicate department of the State Library, or from books specially given or bought for this purpose, to public libraries under State supervision, or to communities meeting required conditions. When no library exists the books may be lent on petition of any twenty-five resident taxpayers, one of whom must be an owner of real estate and must act as trustee and be personally responsible. A small fee is charged to meet the expenses of transportation and the publication of the catalogue. Reference books and periodicals are debarred. A large majority of applications come from towns without library facilities.

A Memorial to Dr. Duryea

A beautiful art window was unveiled, with appropriate public services, Sunday, Jan. 29, in the Classon Avenue Presbyterian Church, Brooklyn, in memory of Dr. Joseph T. Duryea. The central figure is St. Paul preaching to the Athenians. On the base of the window is inscribed, "In memory of the Rev. Joseph T. Duryea, D. D., the first pastor of this church." CAMP.

Current Thought

AS OTHERS SEE US

One gathers from the resolutions offered in Congress for debate that it is open to America to accept control of the Philippines or leave them alone. That is to reveal a startling ignorance of the whole situation, as well as a strange disregard of obvious duty. America destroyed all responsible government in the islands, and it is due to herself, as an honorable and capable Power, to see that a responsible government is again established. What form that government should take is not for outsiders to decide or even discuss, but in Europe we have the right to declare that the Philippines must not be permitted to lapse into barbarity.—*Saturday Review (London).*

PRECISELY

The task of managing colonies outside the continental limits of the United States is exposed to two dangers of an opposite character. One is that of attempting to apply theories of government where they are not applicable; the other, that of taking a selfish view of the relation. We must reject all *a priori* political dogmas and avoid premature experiments in democracy, and at the same time we must not allow the colonies to be considered a mere market for our goods, a lucrative opening for a commercial monopoly, or a happy hunting-ground for politicians.—*Hon. A. Lawrence Lowell, in the February Atlantic.*

THE FAILINGS OF PRESBYTERIANISM ADMITTED

The moderator, as things now are, is the autocrat of the church. His power in controlling and directing the assembly is nearly absolute. There is another aspect. The moderator is not necessarily the choice of the assembly. It is a comparatively easy task for a few men combining to secure the election of the man whom they may choose. The total result is that the assembly may not be representing the mind of the church, but of a party or of a clique, or even of one shrewd manager. A large body, largely inexperienced in assembly work, always looks for leadership, without which it can do nothing. It offers a standing invitation to the ecclesiastical boss. This is dealing in plain but true terms.—*The Interior.*

AS IT SEEMS TO A MILITANT BISHOP

No difficulties and no anxieties can alter the facts or change the situation or put back the advancing movement of God's will, which tends to the final substitution of the civilization, the liberty and the religion of English-speaking people for the lost domination of the Latin races and the Latin religion. God has called the people in America to be his instruments in a movement perhaps even greater in its consequence than the Reformation in England or the liberation of Italy or the unification of Germany, and in the spirit of dependence on him, with the quiet courage of patient faith, we must rise to the duty of the hour.—*Bishop W. C. Doane, in The Churchman.*

VERY TRUE

In these days, when many literary artists allow themselves to be drawn too easily and are constantly on exhibition and vulgarized by persistent advertising, Mr. Kipling's preference for privacy and self-respect is to be heartily commended. He returns to America unostentatiously, as he came to England a few years ago, and carries with him the characteristic trait of reserve and dislike of publicity.—*London Correspondent of New York Tribune.*

Charles Albert Berry

The Brief and Brilliant Career of an English Leader

By REV. REUEN THOMAS, D. D., BROOKLINE

To fill this present with the living God, to have the courage and the truth to say that if God is not here in Brooklyn he never was in Jerusalem, that if he did not speak by his gifted prophet [Henry Ward Beecher] here, he had nothing to say to Abraham, nothing to David, nothing to Isaiah, and nothing to Paul, and that if he be not here a living inspiration, to comfort and quicken and bless, the whole story of his unveiling in the past is one vast but beautiful fiction, to be buried henceforth from the thoughts of men—that is the truth and the duty of this present time.—REV. CHARLES A. BERRY, AT THE JUBILEE OF PLYMOUTH CHURCH, BROOKLYN, 1897.

The announcement of the sudden death of Dr. Charles Albert Berry of Wolverhampton, Eng., cannot come to his many friends and admirers with the shock of an unanticipated surprise. During his visit to this country in 1897, it must have been evident to those who came into close contact with him that his days were numbered. Unwilling as he was to believe that he had any organic heart trouble, the symptoms were too alarming to be treated lightly. His exuberance of spirits when the paroxysms of pain had passed misled his friends. The ease and vigor with which he did his work, bringing the whole forces of his nature into requisition, misled himself. At one moment he would be gasping for breath and in a brief while after singing a strain from the Hallelujah Chorus. His working faculties while speaking seemed in splendid condition. The reaction invariably revealed that the fatal dart had already wounded him at the center. With such bravery did he bear pain when it came that the stuff of which heroes are made was manifestly there.

His personality was winsome and attractive. So genial and companionable was he that it was a delight to have him in the home. There was a beautiful naturalness in his whole deportment. He carried himself with dignity and was averse to all frivolity, but there was no artificial or professional mannerism about him. He hated what he called "the modern Pharisaism"—that type of piety which consisted in self-congratulation because of some innocent things let alone. He had a good deal of that straightforward manliness for which his native county of Lancashire is noted. Richly endowed with what is known as common sense, he was never tempted to believe that there might be something spiritually superior in those pietistic assumptions of the possession of a higher life to which some men, not endowed with a high order of intellectuality, lay claim.

Most amusing was it to hear him tell of a visit he once paid to Dr. Dale, after a call he had had from a gentleman of this type. He found him in a condition of deep melancholy—full of self-reproach. Dr. Dale doubted if he had ever received that baptism of the Spirit which was necessary to the highest order of religious service. No such experiences had ever been his as those of which he had heard from his recent visitor. Dr. Berry was indignant. He marveled at the easy capability he found in him of being brought into a condition of despondency by a man whose usefulness in the world had not been a tithe of his own. "I'll not stop here and listen to you," said Dr. Berry, "blaspheming the Holy Ghost." So angry was he that his eminent brother was astonished. But it brought good Dr. Dale to thoughtfulness and cured him of his melancholy.

If only Dr. Berry could have used this "saving common sense" as discreetly in other relations, it might have kept him from that too liberal expenditure of his nervous strength, which, one fears, had something to do with that too early departure, which all his friends must mourn.

As to his practical ability, his great popularity so early in life and the many positions of eminence he was called to occupy sufficiently attest. No greater honor could have come to a man than to be called, at thirty-seven years of age, to succeed the world-renowned Henry Ward Beecher. It was during Mr. Beecher's last visit to England that he met Dr. Berry. The older man was drawn to the younger with that affectionate appreciation of others for which Mr. Beecher was noted. He heard Mr. Berry speak and was immediately struck with the intelligence of the thought and the force and beauty of the utterance. It is recorded that on his return to Plymouth Church Mr. Beecher said to some of his friends, "I have seen my successor." After Mr. Beecher's death this led to Mr. Berry's invitation to supply for a season the pulpit left vacant in Brooklyn. It speaks volumes for the self-control of a man of thirty-seven that he resolved to use the fame which such a call brought to him in service for the country to which he belonged. Few men of strong individuality can easily adapt themselves to the specialties of life in a new country.

The church at Wolverhampton promised release from all details of parish work in order that their minister might give himself to that large work of public usefulness for which Dr. Berry was so admirably fitted. From being simply Mr. Berry of Wolverhampton, he became Mr. Berry of England. His love of public service was a passion with him. The ministers in the smaller towns and villages of England never appealed to him in vain. So large-hearted and generous was he that to serve his brethren was a constant delight.

As a platform speaker he had few superiors. When the home rule movement for Ireland was the burning question before the English people, Dr. Berry threw himself heart and soul into its advocacy. This, in addition to his ordinary pastoral labors, must have been a severe tax upon his strength. When there was a probability that he might accept the call to Brooklyn, in a most kindly and flattering letter Mr. Gladstone reminded him of the distinguished service he had been able to render to this cause, and asked him to remember that his influence was not confined to Wolverhampton or to the ecclesiastical denomination to which he belonged, but was of great weight in the wider constituency of political England. No one rejoiced more than England's

prime minister when the report went abroad that the call to the United States had been refused, and then, realizing that his own influence might possibly have been an element in that decision, added, "I hope, however, that anything I might have said did not weigh with you."

The chairmanship of the Congregational Union of England and Wales is the highest honor the denomination can confer on any of its ministers. For the year of office the chairman is *primus inter pares*. To that distinguished place Dr. Berry was elected in 1896. In addition to the spring and autumn addresses, assumed to be worthy of occasions when all that is most learned and representative assemblies in council, the chairmanship involves the representation of the denomination in many public functions. As the election is annual, for one year the chairman belongs specially to the denomination. His church has to get him when it can.

Dr. Berry was not the man to allow his conspicuous place to be an empty honor. The great event of the year was the queen's jubilee. Some curious things occurred in connection with it. One of the most curious was the attempt of the Established Church to present itself as the exclusive representative of the religious life of England. It was owing to Dr. Berry as much as to any one that this attempt was defeated. Through a celebrated lawyer communication was made with the Prince of Wales, setting forth the propriety of all ecclesiastical denominations being represented in a national celebration. The prince expressed his astonishment that anything else should be thought of. It is understood that even her Majesty lost her usual placidity of temper when it was whispered that only one form of English ecclesiasticism was to have place on the steps of St. Paul's Cathedral. As a consequence some of the best places were reserved for representatives of the Free Churches of England. Of course the chairman of the Congregational Union was one of these. In academical costume (which in the case of St. Andrew's University, whence Dr. Berry received his doctor's degree, happened to be rather gorgeous) he was taken to be a Jewish rabbi, much to the amusement of those to whom his face was familiar. A few days after, he, with others, had the honor of personal presentation to her Majesty and ever afterwards on dress occasions wore his court suit instead of the ordinary (and to some men not becoming) swallow-tail habit.

The great interdenominational movement which has made of the evangelical denominations of England virtually the Free Church of England elected Dr. Berry as its first president. No ecclesiastical movement of the century seems so full of promise as this movement in the old coun-

try to bring denominations into co-operative unity. "Variety in unity" seems to be its watchword. To no man does it owe more than to our friend who has now ascended to the Lord he served so well.

Ecclesiastically Dr. Berry was an apostolic Congregationalist. Like his friend, Dr. Dale, he believed that the principles of the church's life on earth were imbedded in the facts and truths of the New Testament. In that New Testament he found one church in one town, meeting, it might be, in different buildings for the sake of local convenience, but the unity controlled everything. The fellowship was never broken. In accord with this his own church at Wolverhampton met in five or six separate buildings, but it was one church. He had several assistant pastors, and these co-operated with him in various ways while having their own field of labor and their own congregations. Perhaps no church in England has done better work or exerted a holier influence.

He is gone. Never again shall we look on those flashing eyes, or listen to that sympathetic voice, or be charmed by that captivating eloquence. His sun has set while it is yet noon. Great causes will miss his burning eloquence—not least that great Christian cause of arbitration between Christianized nations which fired him to such glowing utterance during his last visit to the United States. Many a country pastor whom he has advised, befriended and helped will read with eyes not dry and with choked utterance that Charles Berry is dead. Nay, not so—"He that liveth and believeth in me shall never die."

One of Dr. Berry's Last Letters

We received only last Friday the following delightful letter from Dr. Berry, written in his own hand just a week before his death, and so characteristic of the friendliness and lovability of the man that we are moved to share it with our readers:

13 PARKDALE, WOLVERHAMPTON, ENG.
Jan. 24, 1896.

Dear Mr. Editor: Whether you are a "singular" person, or whether, like a Mormon's wife, you are a noun of multitude, really makes no difference to the gratitude I owe you for many friendly notices in your columns and for your regular transmission of *The Congregationalist*. The fact is I have come to look for my *Congregationalist* as eagerly and as punctually as I look for my *Daily Chronicle*, my *Christian World* and my *Spectator*. And I read it with at least as much interest as the best of them. Its wealth of information, its bright leaderettes, its sound and sensible denominational loyalty, its broad catholicity, its rich variety of topical discussions all make it very welcome to me. I should have sent you this message long ago had I not been laid aside by painful and protracted illness. Now that I am in a measure restored—although only able as yet to work half-time, with many bank holidays thrown in—I want to tell you that your brainy and breezy paper often ministered solace and inspiration to me. May your editorial soul—or souls—be refreshed and replenished, and may *The Congregationalist* flourish like the cedar and the palm tree—adding to its strength

and blossoming into richer foliage the older it grows.

My last Boston visit lives pleasantly in my memory, and although my last tour through the States did something towards bringing on my attack of what you aptly call "Americanitis," I would not have it torn out of my past for all that even health is worth. I am proud to remember that while as yet America and England were sundered by suspicion, it was given to you and to me to proclaim and to advocate the truth of their essential unity—a truth now happily recognized on both sides of the sea.

I greatly fear, however, that I am not to be permitted to see Boston this year, nor to be allowed place and part in the International Council. My physicians, my family, and even my beloved church, have set their veto on my going. But I shall be with you in sympathy and attention. With cordial regards,

I am sincerely yours,

CHARLES A. BERRY.

English and American Student Christianity

CONTRASTS AND RESEMBLANCES

BY MARY BHEESE FULLER

Sunday, Feb. 12, is the Day of Prayer for the World's Christian Student Federation. A year ago on this second Sunday of February I was present at a gathering of students in Oxford. They met to pray for the students of the world, especially for the students of America, so soon to have their Volunteer Convention at Cleveland. That meeting was only one of many occasions through the year when the realization of how the prayer in John 17 was being answered came with joyful force. Between the first discovery of a Christian union—akin to our College Y. W. C. A.—in Somerville College in October and a meeting with the union of the Edinburgh medical students in July came some of the greatest privileges and delights of the year because of student Christian federation.

As far as methods of organization and religious work are concerned my observations were more of likenesses than of differences between British and American colleges. Yet the differing social characteristics do, of course, influence all student associations in extent and method of growth. For instance, on one side, the British College Christian Union has no connection with the Y. M. C. A. or the Y. W. C. A. On the other side, the Christian Union in any university or college does not embrace, as it would here, all the earnest and devoted students. Particularly is this true at Oxford and Cambridge. The deep lines drawn by ages of tradition between sects, the reserve in personal expression, and now especially the feeling between High and Low Church make difficulties to union not known in American colleges.

Within the union, however, differences of belief seem to count for less than with us. Among both men and women students the combination of rationalism—using the word in its true sense—with deep spirituality seemed more common. The influence of Scotch thought largely accounts for it, I believe. Expression of religious life in the Scotch universities is

more like our "sort" in its frankness, but the English union is shy of proclamation. Such a thing as a public reception to new students never would occur to an Oxford Christian Union, and how the Somerville Union trembled at the adoption of a bold suggestion to post the list of Christian Union meetings beside hockey and boat-racing announcements on the general bulletin board! But, on the other hand, there is much prayer and thought put on individual "Freshers" and a quiet persistency of interest which wins many souls to Christ.

This steadfastness in well-doing is as characteristic of the British students as activity and originality of the American. They are slow to take up a new branch of Christian work, but once taken they do not drop it. They have as much fear of mere numbers as we have delight in them. Their constant emphasis on personal spirituality creates officers and committee men who try to conduct the union after the Master's method rather than their own. All business meetings are guarded with prayer, and the special needs of different colleges are presented for prayer each month in the *Student Volunteer*, the official organ of the B. C. C. U.

Bible study classes, daily prayer meetings and missionary study are features common to all the unions. The proportion of student volunteers is larger than in our colleges, and the Women's University Settlement in Bombay is supplied with residents and supported by the C. U.'s of the women's colleges. A delightful feature of the Oxford Christian Union is the Tuesday evening missionary meeting at Hannington Hall, which is the property of the Oxford Missionary Union. From the gallery reserved for the women students I have heard most virile, direct and inspiring addresses from missionary leaders of every denomination. Home missions take various forms, perhaps the most marked being the out-of-door service which the university men conduct every Sunday in the open space by the Martyrs' Memorial.

As a rule the professors and tutors take little apparent interest in Christian work. Such a general observance as on our Day of Prayer for Colleges would be an impossibility in England. Yet the principals of the theological halls are of much help to the students, and most unions have an advisory council of clergymen. Among the favorite speakers at student meetings are Principal Moule of Cambridge, Rev. Hon. Talbot Rice of Oxford, Dr. Fairbairn and George Adam Smith of Glasgow.

The British students do not lack the inspiration which comes to American students at Northfield and Geneva. Their summer conference of men and women together is held at a different place each year. At Ripon last summer the speakers who were most often quoted were Americans—Mr. Mott, Mr. Speer and Professor White. And when Mr. Mott was in Oxford the university Christian Union meetings increased from 150 to 400.

It is a cause of pride as well as of humility to see how the English student unions look over here for inspiration and suggestion. To the remark often heard, "Where do you Americans get your enthusiasm?" one might well reply, "Where do you British get your concentration?" Dif

ferent gifts of the same Spirit, one supplements the other. Joined with the Christian students of Sweden, of Holland and of Germany, we reach out to touch students in India, in China and in Japan in a common endeavor for the expansion of the kingdom of God. Thus on this Day of Prayer for the World's Federation the "whole round world" of students is bound close together "about the feet of God."

In and Around Chicago

Diploma Mills

Proud as Chicago is of her manufacturing establishments, she has long been mortified over her facility in manufacturing bogus degrees. Action has at last been taken by the State legislature through which it is to be hoped the good name of the city and the State may be restored. Hitherto it has been as easy to obtain the degree of D. C. L. as of A. B. Pres. Henry Wade Rogers, as the representative of the Northern Central Association of Colleges and Secondary Schools, has led in the movement for the protection of the honor of institutions whose degrees are supposed to be of some value. If the bill now before the legislature becomes a law, as it undoubtedly will, no institution will be permitted to bestow a degree, no matter under what charter it now exists, unless it can show that its honors are granted for genuine scholarship. The State itself will exercise a kind of supervision over their bestowal.

Robberies and Hold-Ups

These have lately become very frequent. They take place in open day as well as under cover of darkness. Not infrequently attempts to rob are attended with fatal results. A woman lost her purse last week in front of the Auditorium with people all around her. Desperate characters have held up a ticket agent of the Lake Street Elevated, but may be careful hereafter as the authorities have furnished their agents with pistols and instructed them to shoot if there is occasion. The list of robberies grows longer every day. The chief of police is said to be disturbed over the present condition of things, but so far as one can judge from what occurs is doing little to improve it. Policemen are invariably absent when they are most needed. Saturday evening, at the corner of Ogden Avenue and Madison Street, in the full glare of electric light, with people by the score on the streets, the plate glass window of a jeweler's store was broken and a tray full of rings stolen. The thieves have not been caught.

The Tissot Paintings

The Art Institute continues to put the Chicago public under obligation for the opportunity it furnishes for the study of some of the choicest specimens of modern art. No sooner are the rooms vacated in which the De Monvel pictures were displayed than they are filled again with the famous drawings by James Tissot of Paris, designed to illustrate the life and teachings of the Saviour. These paintings are about 350 in number, and present the conceptions of a devout Catholic.

The Sufferings of the Poor

These can never be prevented. At any rate, no method has yet been discovered by which they have been prevented in cities like Chicago. They have, of course, increased very much during the extremely cold weather of the past week. The mayor has issued a proclamation asking for contributions and promising that they shall be distributed through the police. This method was employed, not with complete satisfaction, however, during Mayor Swift's administration. The managers of the Bureau of Charities, in reply, say that the amount of suffering is not greater than their agents are able to remove, and that if aid is given through these agents it will accomplish far more than if it is given through the police.

They report also far less suffering this year than last. Yet the officers of the Salvation Army in their appeals for funds assert the existence of very pressing need, especially in what they term the slum districts. Undoubtedly there is a vast amount of suffering in the city, but one may confidently affirm that it is far less than in previous years, and that it diminishes just in proportion as times improve and men are furnished with work. The Salvation Army is providing for the support of from forty to seventy men a day by sending them out into the city to collect the waste thrown into the streets, sort it over and prepare it for sale to the paper mills. A building has been hired, the upper stories furnished with beds in which the men sleep, while the lower story is occupied with the waste which the men gather and look over. Thus far the expenses have just about equaled the income. Overseers are paid \$1 a week and their board. Others receive only food and lodging. The aim is to make a place for temporary employment only, and through it introduce men to positions where they may earn a comfortable support.

Christian Science Temples

Steps are to be taken to secure the speedy erection in Chicago of two more temples for this latest born of the denominations. The structure on Drexel Boulevard, dedicated free of debt a little more than a year ago, cost about \$110,000. Edifices equally costly and as attractive architecturally are needed, it is said, for the North Side and the West Side. Services are now held in these divisions of the city, with an attendance of not far from 700 persons each Sunday. Within less than two weeks \$20,000 have been subscribed for the new temples. Those interested think that the money will soon be in hand. The movement attracts persons of intelligence and undoubted piety. The services, to one who is not initiated, are far from interesting. The readers have no gifts of oratory, nor is there anything said which a stranger need care to hear. Yet the audiences are large and composed of people who often make real sacrifices to be present. Is the explanation to be found in the physical benefits promised, or in a genuine increase of spirituality?

Reports from Various Churches

A little more than a year ago Rev. H. T. Sell became pastor of the Covenant Church. Although the people were united they were burdened with a debt of \$700 and a house of worship in pressing need of repairs. During the year fifty-seven members have been received, the debt canceled, and steps taken to secure improvements on the property. The outlook for the church was never brighter. Audiences are large, the Sunday school enthusiastic and growing, and other organizations in a prosperous condition. To the regret of his friends Rev. Dr. D. F. Fox of the California Avenue Church has been laid aside for several weeks by serious illness. He is now out of danger, but will not be able to do full work for some weeks. His church meanwhile has gone steadily forward and given the brethren who have been able to aid Dr. Fox by supplying his pulpit large and attractive audiences. The service rendered by Rev. and Mrs. W. E. Holyoke, who are members of this church, has been very helpful.

The Warren Avenue Church, Dr. J. W. Fifield, pastor, continues to show the remarkable growth of the last three years, and the great activity which has characterized all its organizations. The house of worship, recently enlarged, is already too strait. It seems almost incredible that there should now be a church with between seven and eight hundred members where only a few years ago the existence of one was a matter of doubt. Under Dr. Berry the Church of the Redeemer, now the Evanston Avenue Church, is rallying, and bids fair not only to regain its former strength, but to become an aggressive Christian force. It looks as if days of darkness for this people were in the past, and as if they

would soon take their proper place among the growing churches of the city. The same is true of the Forrestville Church. Rev. John H. Green, father of Rev. T. E. Green, late candidate for Bishop of Iowa, has begun work in this field with every prospect of success.

FRANKLIN.

An Influential and Honorable Career

By the death of Hon. Edward B. Gillett of Westfield, Mass., last week, aged eighty-one, the people of Massachusetts are reminded of the great talents and long labors of one who some time ago, owing to physical infirmities, retired from public life after a most strenuous professional life in which he won high honors. Graduating at Amherst College in the class of 1839 along with Dr. Storrs and Bishop Huntington, Mr. Gillett first studied law with expert counselors and later at the Harvard Law School, and was admitted to the bar in 1843. From that time until he retired, in 1883, he was one of the leaders at the Hampden and Berkshire bar, revealing ex-



HON. EDWARD B. GILLETT.

ceptional power as an advocate and as a public prosecuting attorney and displaying an art and resource as an orator which few in the commonwealth equaled. Had he willed it, he might have entered Congress, and, once there, it is certain that he would have risen to a high place in national esteem. He did serve as presidential elector on the Lincoln ticket in 1860, and he served one term in the Massachusetts Senate. His son, Fred L., is an influential member of the present Congress.

As a Christian he was no less faithful and conspicuous. In 1842, joining the First Church at Westfield, he taught in its Sunday school, often preached "lay sermons" from its pulpit and gave liberally to it of his means and influence. Elected a corporate member of the American Board in 1880, this was but a tardy recognition of an interest he had long felt and a liberality he had long displayed toward this agent of the churches. At the time of his death he was a trustee of Hartford Theological Seminary, where his son, Rev. Arthur L. Gillett, is professor, and he had held the vice-presidency of Smith College for many years, as well as the trusteeship of Amherst College, which conferred the degree of LL. D. upon him in 1885. He was a fine specimen of the New England Christian gentleman, an honor to his profession and a patriot of the highest type.

To relinquish the Philippines on pain of "land-grabbing" is like refusing to disarm a ruffian for fear he may accuse us of stealing his knife.—Ernest F. Fenollosa.

Selected "Best Answers." III.

"How May a Busy Person Best Maintain and Deepen His Own Spiritual Life?"

As in the case of our two earlier broadsides of replies to popular questions, we have sifted out a representative number of answers to the third question put forth for discussion. The task of selection has been no easier than heretofore, since a larger number of replies, amounting to fully 200, have been received. Naturally, some will be disappointed in not finding their answers in type, and after undertaking to exercise our most impartial judgment we are quite willing to admit that there may be a number of unpublished answers which contain hardly less suggestion than those which we publish.

Mrs. S. B. Capron of Boston, having kindly consented to examine the printed replies with a view to selecting the best two, herewith renders her verdict. The writer of the reply which she considers best is Rev. George E. White of Grinnell, Io., while to Miss Mary G. Cone of Manchester, Vt., she accords the honor of having written the second best answer. In her judgment honorable mention should be made of the replies written, respectively, by "H. H.," "B. A. I." and "G. J. B."

In maintaining my Christian life in the midst of many cares and duties, two things and one thought stand out prominently as great helps. The first thing is the family altar. The Holy Spirit has ever reminded me of a promise given upon entering the church as a member. In spite of sickness and many hindrances and discouragements, I have striven to keep my promise, and I am always helped. Sometimes the only prayer is the Lord's Prayer, but often the greatest help has come in using the Saviour's words instead of my own. The second thing is the weekly church prayer meeting. I make it a point to leave everything else and attend that, minister or no minister. Just now we have no minister, and the meetings are thinly attended, but the Lord is always there, and again I am helped. The thought is that of God's goodness to me. I've had cares and burdens, and disappointments, and trials and losses, and all the time have many duties that demand my thought, but God has blessed me abundantly, and I aim to keep his loving-kindness ever before me. Again I am helped.

L. A. C.

(1) By observing the so-called "quiet hour," giving a little time every morning to devotional reading, meditation and prayer. (2) By systematic Bible study, having some fixed rule and adhering to it. (3) By providing one's self with religious periodicals, especially one's own denominational paper, and, if practicable, one or two other religious weeklies devoted to some special line of work in which one is interested. (4) By seeking to support one's own church—by regular attendance at both Sunday and midweek services, by seeking to be helpful in every way as far as time and strength will permit, by contributing regularly to the financial needs "according as the Lord doth prosper" us. (5) By taking an intelligent, prayerful interest in missions and contributing regularly toward their support. (6) By seeking to bring religion into one's everyday life, striving in all things to do what Jesus would do in the same place. (7) By becoming deeply interested in some who are not Christians and seeking by precept and example and by earnest prayer to win them for the Lord's service.

E. C. C.

Take time for prayer. It is possible to deny yourself the morning nap and cultivate the habit of waking earlier to commune with God. To make up for lost sleep, cut off tea and coffee and eat simple, wholesome food in moderation. A well-ordered regimen prevents much waste of nervous energy. Keep cheerful. Cast the burden on the Lord. Seek earnestly God's will for yourself. If that will point to a sacrifice from which you shrink, face the issue squarely in your prayer seasons until your Father grants you strength to do his will. Listen daily for God's voice in the Bible, asking and expecting the Holy Spirit to guide you into helpful truth. Marvelously will he teach you. Live a "personal" religious life by choosing some non-Christians upon whom to impress yourself for Christ. Pray over them in private. Seek occasions for wise, kindly conversation. Plan to win them to open allegiance to the Saviour. Enter helpfully as many lives as possible. Be a prayer-meeting, Sun-

day-school, missions-loving, church-supporting Christian. Idealize every home tie. Finally endeavor with divine grace to make every moment what Jesus would if he were in your place.

D. S.

(1) Through communion with Christ. Take five minutes each day—even the busiest person can do that—in quiet surroundings and alone for communion with God, not necessarily spoken or even silent prayer in its usually accepted sense, but a laying of the heart open before God in quietness to hear what he will say to you. The first five minutes, probably the first dozen five minutes, will not seem to have accomplished much. It will take time to learn how to commune with Christ, but this habit persisted in will bring you into a communion with him as far above formal prayer as a heart to heart talk with a friend is above conventional speech. Turn your heart towards him as much as you are able each time; do not try so much to speak to him, but let him speak to you. It will grow easier each day, and at the last you will get more uplift from one moment spent this way than at first you obtained in the whole five. (2) Through his Word. Read your Bible more thoughtfully rather than more often. One verse thoughtfully considered will supply abundant truth for one time. Read the Word. (3) Live it.

E. L. T.

Through such absorption of Bible truth that one loves and worships the true God, not a being of one's own imagination. Through such a habit of stated prayer that the soul may come with assurance as unto a special hour of appointment with one's sovereign, who both "seeks" such and "sees in secret" as a father. Through such a habit of thought and feeling that in every interval from concentrated thought in occupation, as one returns glance of love and smile into the face of a friend, as one responds "I thank you" for loving favor—so from the heart there wells up to the loving heart of God response for every ripple of gladness or joy; there arises out of every task too great, out of every perplexity or fear, the appeal, "Lord, help me!" This is heart nearness—the only complete nearness to God. This is communion unbroken by toll or trial—an interchange of weakness for strength through which the work wrought in and unto him is glorified: the means of transfiguration both of life and of the person. For, "we all with unveiled face beholding . . . the glory of the Lord are changed into the same image [even as from the Lord the Spirit]."

M. D. J.

By doing each day's duties and each duty for the love of Christ and in his name.

S. G. C.

If a man hard pressed by business can feel that he is doing just the work his Heavenly Father has chosen for him, and that his faithful performance thereof is contributing to the establishment of Christ's kingdom, there will be a steady gain in soul life coming directly from his daily routine. Then there are books for the busy man, handy, fitting the pocket, concise, thought provoking, deeply spiritual—the New Testament, single gospels and mod-

ern works sweet with the spirit of Christianity and instinct with its power. The busy man may generally have in the circle of his acquaintance at least one or two whom he can meet on the footing of fellow-disciples, and such intercourse may be made fruitful of good out of all proportion to the time so taken. And there is always the refuge of prayer. That a busy life can be a prayerful one has been proven over and over again, and in the prevailing grasp of the eager soul on the great Helper is the secret of the life which is life indeed.

One using well the helps mentioned will certainly benefit by the occasions when he can join other Christians in public worship.

L. B. W.

By forming the habit of living daily in the conscious presence of his Lord. "In thy presence is fullness of joy." "The joy of the Lord is your strength." We seek leisure because it seems necessary for highest Christian attainment. We want time to spend with, to draw nigh unto, Christ. But we are near him. We live continually in his very presence. No change of surroundings can change this fact. Therefore we have—however busy we may be—this surest means of spiritual growth. Our need is to realize it. "The Lord is in his holy temple." "Which temple ye are." We are to look in and recognize, not look abroad to seek him. It will take effort at first to form the habit of living consciously in the presence of God. We shall have to remind ourselves often, and ask him to remind us of the fact. We shall learn to consult him in simple as well as complex matters, share with him every joy and sorrow, learn, too, when absorbed with some difficult task which for the time shuts out all else, to resume our attitude before him at the first moment of release. Nothing so molds character as companionship. "They took knowledge of them, that they had been with Jesus" [Acts 4:13].

S. R. G. C.

Never neglect the morning and evening prayer. Take some Bible verse for the day's guidance and go out to your work laboring as unto God as well as unto men. Keep your thoughts and conversation pure and true, seek opportunities for doing little kindnesses in his name. In the daily trials and perplexities, the silent prayer, "Lord, help me," is a wonderful strength. Have a religious paper on your table and read it. Pray for the midweek prayer meeting and plan to be there with a helpful word. Help your pastor in every way open to you. Forget not the stranger and the afflicted. A hearty hand grasp with a smile warms both hearts. Make the Sunday a holy day with church attendance and Bible study. Give as the Lord prospers you at home and to the brother across the sea. Aim to have the Spirit of Christ in your life, each day keeping step with God in work and recreation, holding on to the faith which makes all things possible.

H. D.

There are many care-takers whose days are over-crowded with work and whose nights are too short for needed rest. It seems almost impossible to them to get even "fifteen" quiet moments. There are few, however, who may

not feel the constant companionship of our ever-present Friend, if they wish it. No matter how busy we are we can often remind ourselves of Christ's presence, we can continually yield our will to his and say, "Lord, what wilt thou have me to do?" We can take a glance at our "Daily Light," and thus "renew our strength." Phillips Brooks said: "The Christian finds the hand of Christ in everything, and by the faithful use of everything for Christ's sake he takes firm hold of that hand of Christ and is drawn nearer and nearer to himself. That is, I think, the best method of promoting spiritual life." If we receive every moment as from him, and watch for the tokens of his loving thought for us, we cannot but keep near to him and be grateful that he said, "I am with you always."

"Glory to Thee for all the grace I have not tasted yet." H. S. P.

(1) Remember that business is not life. Work is our portion, slavery is not. "It is vain for you that ye rise up early, and so late take rest, . . . for so he giveth unto his beloved in sleep." (2) Listen for the Spirit's voice. "He abideth with you, and shall be in you." In the busiest day, if we listen, "He will teach us all things, and bring all things to our remembrance." (3) Obey the Spirit's voice. He abides only with "them that obey him." Set times and places for meditation and prayer are good, but we must avoid indolence and procrastination. "Whosoever he saith unto you, do it." (4) Feed upon the Word. Take a verse as a theme of meditation every morning, commit it to memory and refer to it often during the day as a compass. A book of such memory verses will become like a collection of jewels. (5) Read a little daily from some spiritual author, like a Kempis, Drummond or Phillips Brooks. Their writings give us new views of truth that arrest attention like a change of scenery. Dwelling in their company we gain a new "hunger and thirst after righteousness."

E. D. H.

By carefully reading the Bible daily, which creates a "relish" for it; by going about doing good as Jesus did; by not loving our own church better than Christ; by not excitedly arguing on Biblical themes, but living patiently at home and in business; by attending the church and prayer service steadily, and by putting ourselves in the way of other Christians; by not being too "exalted," but by going among the poor, seeing their needs and sorrows, and ministering to them as opportunity offers; by remembering we are God's sons and daughters—"bought with a price" and left in charge of "his vineyard"; by thoughtfully going with the spirit Jesus had to "do good unto all men"; by giving to prove Christian and philanthropic work, anywhere, as God directs and prospers us; by not criticising, but upholding, the hands of a wise, faithful minister, and by not allowing a warm sun or a threatening cloud to keep us from our place at the church's business meeting; by not neglecting daily prayer in the closet and with the family; by not asking to be excused when asked to do plain Christian work.

W. M. W.

We must earnestly desire a deep spiritual life—seek first the kingdom of God, not only in deeds, but in purposes. We must watch and pray, asking God to guard our minds from wandering thoughts. We should look upon the duties which make up the day as God's plan for us, and do them in his sight, praying him to go with us in every one. He would have his children testify for him by their faithfulness at these very tasks, thus honoring him before a watching world. So we may cultivate the fruits of the Spirit. We may welcome every opportunity to be pleasant and helpful, especially to children. We may dedicate to God the odd minutes as we go to and from our work. In cars and ferry we can read his Word. We may think often of

Psalms and hymns committed to memory. Before meals we can bow our heads in thanks to God. Sometimes we can find a moment alone with him in which to say "Our Father." On the Lord's Day, if the time is our own, we can join his people in Christian worship. All this for Christ's sake.

M. L. C.

As nourishment and exercise are needed to maintain life and growth in the body, so devotion and practical piety are needed to sustain and deepen the spiritual life. The Bible is the best help to this, but it must be read every day with the definite purpose of exciting reverence, contrition, faith, love and holy aspirations. A good hymn, the product of the purest and brightest moments of some saintly life, is next in spiritual vitality to the inspired word. Cut out the Closet and Altar column of *The Congregationalist* and during the day spend three minutes with it. This will relax muscle and nerve, ease the heart's action and let in a stream of light that will quicken and invigorate every spiritual power. Further, spend one hour a week in the study of the work of the A. M. A., Home Missionary Society, American Board, work for sailors, for neglected and crippled children and general philanthropy. Attend at least one service on Sunday, take some work in Sunday school and do not miss the prayer meeting. Any busy person who follows this course will know and show that his spiritual life becomes more and more abundant.

J. S.

Let me suggest: (1) Frequent personal inventory. If the roots of a plant are beginning to strike into an ash-bed, watering and top-dressing will not save it from decline. In what choicest is my soul rooting itself? (2) Daily "practice of the presence of God." Work and worship should be equally unto him. Let me then reach out after the sense of his presence in everything. (3) Centuries of Christian experience have hall-marked certain exercises "means of grace." I must not be too busy to make use of prayer, Scripture and public and social worship. (4) Meditation on some great truth of revelation will often quicken faith and its dependent graces greatly. (5) Christian biography is inspiring and interpretative. Does my extra newspaper rob me here? (6) Spiritual culture may be too general for the best results. Outbreaching faults need local treatment. Tardy graces require specific stimulism. So the militant Dale acquired his tender sympathy and the fiery Fletcher his saintly meekness. So, co-operating with the Holy Spirit, may I overcome. (7) Lend a hand. Service to Christ and to others for his sake reacts in joy and strength upon the servant. "He that watereth is watered."

S. T.

Physical health, kept by observing nature's laws, and moral integrity, which secures

A peace above all earthly dignities,
A still and quiet conscience,

together give the best foundation for spirituality. He should preserve sacred a brief space for daily communion with God. This need not be always spent in the same way. Sometimes the reading aloud of a few verses from the perennial message of the Word of Life will be the essence of worship. But let the habit of silent prayer, unvexed by time or place, be cultivated. Regular participation in public worship and in some form of personal service is indispensable in order to keep the heart beating in unison with the great heart of God in his world, who loves it and craves its devotion. In the home Christian literature, especially the best of our own denomination, will have an honored place. Christian fellowship may be enlarged by frequent interchange of kindly greetings in person or by letter. Let the enjoyments and the recreations be high-toned and Christian. Make use of the external aids to spirituality—a choice calendar or motto or poem, a few photographs

like Hoffmann's Christ and the Young Ruler, or In Gethsemane, or Raphael's Paul.

H. M. H.

Let such a person realize that the secular duties of life, however humble, are as sacred in themselves as the pulpit prayers or sermons of the preacher. And a busy person is far more likely to have a spiritual life to maintain and deepen than one not busy. For diligence in business is essential to fervency of devotion. Disloyalty to duty is incompatible with deep spirituality. A busy person takes time to eat and sleep, and needs to do so more than one not diligent. A busy Christian can take time for devotion, realizing that he needs the strength and peace derived thereby to meet the work and warfare of life. Moreover, the tasks, as well as the trials and temptations, of life furnish fuel for devotion to the one who carries within him the consciousness of the abiding presence of God. A bird may not be always using its wings, but it is always ready to do so, and the consciousness of having them gives it the sense of security. The constant remembrance of God may become to any busy person a precious possession, to whom the heart may fly from sunrise to starlight of each passing day.

T. S. B.

(1) Give your nights to God. Resolve, and resolutely carry out the resolution, that no secular care, plan or pleasure shall take one waking thought after lying down for the night. Make every night, indeed, "God's holy night." Let it become such a habit that if obliged to lie down during the day the heart will instinctively rise up to rest in God while the body "knits up its ragged sleeve of care." (2) Breathe a prayer before rising in the morning and take the first available ten minutes (or more) of the day to be alone with God and his Word. (3) Think nothing too small to do for God. Also, as surely, think nothing too large to undertake which the Spirit bids you do. (4) Always have some one on your heart for whom you are praying and laboring. (5) Do not try to be Moses, or Moody, or any one else, but just yourself magnified indefinitely by God's grace upon and within. (6) Give yourself, your sins, mistakes, wanderings, all to God. Believe he has accepted all. Throw yourself in his arms, look up, grow, wait, be content and do not fret. (7) Give faithful, joyful tithes of all he giveth you.

J. P. W.

To best maintain and deepen his own spiritual life, a busy person needs to keep the trust of the "still hour." He cannot afford to be too busy for that, for spiritual life must have nourishment. He needs to love his fellow-men and to give himself for them, for we cannot get unless we give willingly. He needs to love his work, for all fine work is done for love and in proportion to the value of what we give in work we grow. He needs to make the motto, "For Christ's sake," the supreme motive of his life. A busy woman has found a note-book of helpful device. Any message that comes especially to her from book, music, prayer or sermon, or from her own "still hour," is briefly written down. The book has grown slowly—twenty pages in five years—but each paragraph marks what was, for the time at least, a deepening of spiritual life. In times of distrust and apathy she has found the reading over of this little note-book the shortest and surest way to get again the burning heart.

C. W. D.

Let the first waking thoughts of each new day invoke the abiding presence of the renewing Spirit during the hours when life's activities press upon him [Ps. 141: 1-4, 8, 9, 10]. Learn the habit of lifting the heart to God in every experience [Phil. 4: 6; Col. 3: 23]. Seek the friendship of those who are spiritually-minded. Choose often a verse of Scripture for daily meditation when going to and from office, store, shop or school [Ps. 119: 11, 15, 18]. Improve opportunities to help others, to give to missions, charities and the

needy [Gal. 6: 10]. Attend and regularly take some active part in the weekly prayer meeting. In short, pray, praise, pay and work away. T. D.

There is no true spiritual life other than that acquired through personal acquaintance with God in Christ. Spiritual life can neither be deepened nor maintained by emotions from any other source. Then avoid seeking "religious feelings," falsely so called—it will waste time. Rather cultivate "a warm intercourse with deity." God "worketh hitherto," so understands and provides for the busy. Indeed, the idle can never know the deeper spiritual life. Thank God you are busy. Continually ask him to assist in the work at hand. Make your most menial service Christ's work and be a co-partner. Have an eye to see God in earth and sky and in the hearts of fellowmen. Take daily some one vital truth from the Bible; appropriate it to yourself. Listen to the voice within and obey it. Though busy be not robbed of the Sabbath. On that day go to God's house; do some positive Christian work; look into religious and missionary periodicals to see what Christ is doing in his kingdom; ponder over the Bible and such books as *Imitation of Christ* and *The Indwelling Christ* until you can say: "Closer is he than breathing and nearer than hands and feet." E. E. D.

What is spiritual life? Spiritual life is love—love to God and love to man. Where life is it will find expression and by expression will grow and deepen. How may one, then, best maintain an attitude of mind and heart open toward God and a cheerful, loving spirit toward all with whom he comes in contact? However busy his life may be, he cannot afford to neglect private prayer, daily reading of the Bible, or attendance at church services. If possible, some active work, a Sunday school class or participation in the prayer meeting should be kept up, not, however, at the expense of health or neglect of his daily occupation. The busy person should always bear in mind: First, that the faithful performance of daily duty should be his first consideration, and should therefore endeavor to keep in a rested, normal state of mind; and, second, that "he that loseth his life shall save it," that it is by the constant giving of himself gladly and freely to others and to his work that his own life will gain breadth and depth and strength and a power of helpfulness to other lives. H. H.

(1) By not making it his main object to serve and benefit himself by caring for his spiritual improvement. (2) By exalting in his own thought the duty and privilege of being Christ-like in heart and life because he can help others, making them stronger in faith, love, patience. (3) By taking a few moments when possible to feed the soul on some word of God and lift up the heart in prayer. (4) By planning to be present and personally useful whenever possible at public services, cheerfully accepting any opportunity to encourage the good work by his word and example, assuming at all times the Master's saving presence. (5) Aiding the good cause with his means in a cheerful and liberal manner. Where your treasure goes, thither will go your heart also. (6) By keeping alive a warm-hearted and kindly interest in some one else, or more than one, whose conversion to God he is trying to secure. At times he can say a persuasive word, send a note, offer a prayer. B. A. I.

The busy person often finds most time for spiritual development. "He may run that readeth" a portion of the Scriptures each day, if it be only a line, and gain strength by meditating upon it. God's Word is meat and drink for the soul. One must not omit prayer though he but lift the heart to God in moments seized between swiftly pursuing duties. "Prayer is the Christian's vital breath." Surely at some period of the week the busiest

will find leisure for meeting with the Lord's people to profit by their faith and to give encouragement by his own. In the discharge of duty, whatever it be, let him do all things heartily as unto the Lord. When activities press most heavily and it is easiest to discover faults in others, let him rather note their virtues and graciously express appreciation. Finding on every hand the burdened and distressed, let him be their neighbor even to his own discomfort and sacrifice. By precept and by practice commending the gospel of Christ let him point others to Jesus. Losing his life he shall find it. Hungering and thirsting after righteousness he shall be filled. Seeking God's kingdom the deeper life shall be added. G. J. B.

The Second Best Answer

Commence the day with prayer and Scripture reading. Follow some plan in Bible study, if only one verse a day. Pray for a revelation of the deep things of God while studying. Ask that, in addition to unconscious influence, definite opportunities for winning souls to Christ may be given. You may be too busy to make the opportunity, but ask him to do this and give you the wisdom to meet it. Give the day back to the Lord and abide by this. Go forth believing that nothing will come to you in the day's care but what may work together for good. Guard your health; much depression comes from physical causes. Never harbor the thought that you are more spiritually-minded than other Christians. When we are most confident of possessing spirituality the Lord may see very little of it in us. At the close of the day spend some time in communion, asking God to reveal to you the mistakes of the day wherein you have acted in your own strength, or been disobedient to the heavenly vision. Learn to wait on God in prayer and he will guide and mold you in activity. C.

The Best Answer

A busy person may best maintain and deepen his own spiritual life by regular daily Bible study, coupled with a constant watchfulness to communicate divine truth to those who come within his sphere of influence. The study, if possible, should be in the early hours of the day, the place habitually the same, the method may vary with choice and experience, but should be systematic, so that one will always have his "place" at which to begin. Use of the original language is an advantage, a good book a great help as a guide, and the period of study should end with one's chief personal prayer for the day. A busy person will do more and better business by listening at times to the inspired Word, and there is nothing like seeking to communicate a divine message to others to make it practical to one's self. The ideal is personal Christian conversation with some one every day. Such conversation should never be forced, need not be protracted and need not increase the entire amount of one's conversation. Laying hold of divine truth and communicating it to needy human hearts follows the example of Christ, the best way of cultivating spiritual life.

G. E. W.

Best Answers. IV.

For our next question for popular discussion we propose the following:

What is the most rewarding book which you have read during the last year and why?

Replies must not exceed 200 words and must reach this office on or before March 15. For the best answer we will give \$5, or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best answer we will send the Century Gallery. Address all communications to "Best Answers," care *The Congregationalist*.

The religion which makes men hate the sinner, instead of the sin, is more pleasing to the devil than any play.—Dorothea Trudel.

In and Around Boston

Endeavorers and Expansion

The Christian Endeavor Unions of Eastern Massachusetts held a notable anniversary rally in Tremont Temple Thursday evening. The big auditorium was crowded and Lorimer Hall was also utilized and the program duplicated there. The topic was Territorial Expansion. President Clark, Dr. Lorimer and Postmaster Thomas spoke of young people as citizens and their attitude toward this particular subject. The audience evidently sympathized with expansion. The addresses counseled a relation that should elevate the Philippines, dealing with them as Christ would.

Interesting features of the program were the letters from Senator Hoar and Secretary Long presenting diverse views upon the topic. A congratulatory telegram from the President to Dr. Clark was loudly applauded. Previous to the Temple exercises the United Society received its friends in their commodious and attractive new home on the sixth floor, where the genial officers and the editors of the *Christian Endeavor World* took their guests into their inner sanctums and extended hospitality of a most delightful and substantial sort.

Local Pulpits

Most of the pastors in the city proper preached to their own people last Sunday. Dr. Withrow's evening subject at Park Street was Old fashioned Conversations and New. On Saturday evening Mr. C. W. Osgood, leader of the large and successful Bible class of Belknap Falls, Vt., addressed the Young Men's Club. Sunday evening Rev. C. A. Dinsmore of Phillips Church began a series of sermons on Dante's Vision of Sin and Blessedness, his opening subject being Dante's Message. At Harvard Church, Brookline, the Boston City Missionary Society held its annual meeting, with addresses by the president, Mr. R. H. Stearns, and the pastor, Dr. Thomas. The collection, amounting to \$300, was one of the largest ever taken at an annual meeting. The secretary, Rev. D. W. Waldron, reported receipts amounting to \$50,470, more than those of any earlier year except 1893 and 1897, when bequests were unusually large. Rev. A. A. Berle, D. D., is preaching at Brighton every Sunday evening on the Sunday school lesson for the ensuing Sunday, the general theme being the Great Men of Israel in the Blakeslee series. Rev. Daniel Evans, in his initial sermon as pastor of the North Avenue Church, Cambridge, made clear his purpose to preach the same conception of Christ and his gospel that Paul set forth in the first two chapters of First Corinthians.

Superintendents' Union

The February meeting, at Berkeley Temple last Monday night, was marked by a notably increased attendance and by signs of greater activity planned for the coming year. As President Pratt called for reports, an enthusiasm was evident in each committee, especially that of membership, which announced eleven new names and advanced a plan for canvassing the schools around Boston for new members. The evening's subject was Sunday School Benevolences. Introductory speakers were: Messrs. G. H. Buck of Chelsea and D. E. Curtis of Melrose. Then Dr. W. E. Barton and Messrs. C. F. Wyman and C. W. Carter, who were guests of the club, took up that and other subjects.

Pleasant Evenings

Harvard Church, Brookline, extended its hospitality to Gen. Ballington Booth last Monday evening and heard one of his characteristically earnest addresses on the work of the Volunteers of America. He was accompanied by Colonel and Mrs. Gardner, the regimental commanders of the New England division. At the Old South Church the attractive event of Monday evening was the annual ladies' night of the Old South Club. The large company which gathered was entertained with an illustrated lecture on Manila and the Philippines by Joseph E. Stevens.

THE HOME

An Old Love-Song

Love me little, love me long!
Is the burden of my song;
Love that is too hot and strong
Burneth soon to waste.
Still I would not have thee cold—
Not too backward, nor too bold;
Love that lasteth till 'tis old
Fadeth not in haste.
Love me little, love me long!
Is the burden of my song.

If thou lovest me too much,
'Twill not prove as true a touch;
Love me little more than such—
For I fear the end.

I'm with little well content,
And a little from thee sent
Is enough, with true intent
To be steadfast, friend.

Say thou lovest me, while thou live
I to thee my love will give,
Never dreaming to deceive
While that life endures;
Nay, and after death, in sooth,
I to thee will keep my truth,
As now when in my May of youth:
This my love assures.

Constant love is moderate ever,
And it will through life persevere;
Give me that with true endeavor—
I will it restore.

A suit of durance let it be,
For all weathers—that for me—
For the land or for the sea;
Lasting evermore.

—Author Unknown.

A Treasured Valentine

BY JUDITH SPENCER

"I wish somebody would send me a valentine," sighed Jack, for at least the fifth time that afternoon.

His sister Margery smothered a sigh and tried to speak brightly: "Why, perhaps somebody will, Jacky dear; the day isn't over yet. But I didn't know you cared so much about valentines? You never thought of them, that I know of, in other years."

"Well, this year everything's different," said Jack. "I never was in bed so long before. Just think, Margery, in bed ever since New Year's Day! That's a long time, isn't it?"

"Yes, dear," said Margery, trying to smile, "and my boy has been so patient through it all! The doctor says so, too. But he gave us good news today, didn't he? God willing, before another six weeks are over you will be around as usual. It is so good to know that you will not be lame."

"Yes, I'm mighty glad of that! It was a horrid accident. Ugh, how I ever could have got jammed between the sleigh and that stone wall I don't see! That was an unlucky sleighride for me. And you've been so good; you've never scolded; you're a regular brick! But," and Jack sighed, "I wish somebody had sent me a valentine today—a real fine one, none of your old cheap or comic things. I had set my heart on getting one. I never wanted anything so much in all my life!"

Margery pressed a kiss upon her brother's tumbled hair and quietly left the room. She was years older than Jack, and since the two had been left alone together she had had no thought and no

wish but to care for him, to educate him, to bring him up in the right way and to make him happy.

And all had gone well until New Year's Day, when a party of boys on a sleighride had been run away with and upset and Jack had been seriously hurt. Since then she had had to devote all of her time to his care, and the music lessons which she had been giving, and which were their chief means of support, had temporarily ceased. But the expenses had all gone on as usual, and there were the ever-increasing bills of the surgeon and doctor looming up in the distance before her.

Under such circumstances Margery dared not spend one penny foolishly. And yet, had she known how Jack had been longing for a valentine, she would have been tempted—in her happiness at the good news the doctor had given her that morning of Jack's undoubted recovery—to have bought and mailed him a valentine when she had gone out to attend to the daily errands. It was too late to go out again now, for she had supper to get, and there was but one thing that she might do to gratify her brother's wish—but could she do it?

Among Margery's few most treasured relics—things which Jack had never seen—was a beautiful valentine which Margery had received many years before from one who had loved her and whom she had dearly loved. It was kept with the few mementos of her brief engagement, which had been terminated by her lover's sudden death. Was it possible—even for Jack's sake—to part with this valentine now?

Tears sprang to Margery's eyes as she looked at it and read again the little verse which had been deftly printed in backhand on the inner page by her lover himself.

These roses, lilies, violets—pictured flowers—
I send to thee, my hidden thought to tell.
And should they say how dear thou art to me,
Then smile on me, I'll know that all is well.

At first she thought she could cut out that inner sheet, but she found it could not be done without mutilating the valentine. And again she hesitated, could she bear to part with it? For Jack's sake, yes!

Yet her fingers were unsteady as she made a big envelope to fit it and directed it to the boy. Then she stuck a canceled stamp upon it and put a smear of ink where the postmark should have been. And when she heard the postman come whistling down the street she silently stole to the door to await his nearer approach.

"Why Jack," cried Margery, a few minutes afterwards. "Here's something for you—and it's a valentine, I do believe! If all your wishes could be so speedily gratified! Just wait till I light the lamp. There now!"

"Hurrah!" cried Jack, "and it's a beauty! Who could have sent it to me, do you suppose?" He looked sharply at his sister, but she smiled back at him with unchanging face. "No!" he said, chuckling inwardly. "If you had bought it this morning when you were out, it would have come in the noon delivery—and you haven't been out of the house since! But who else ever would have thought of sending me such a beauty? Never mind, I've got it! Why, here's some writing on it. No, you never sent it—you couldn't write

backhand like that, Margery, it's as good as our writing teacher could do—only it's different. Let's see what it says," and Jack began to read—

"These roses, lilies, violets—pictured flowers—

Why, Margery! Hello, Margery, what are you running away for?" he cried.

"To get your supper ready, Jacky dear," she called back so brightly that he did not guess she was running away to hide her tears.

When Margery came back again, bringing Jack's supper tray, she saw at a glance that the boy's eyes were dancing, and she suspected that he had some surprise or joke in store for her.

"Some one came to the door while you were gone," he said, in a tone of mock seriousness, "and they knocked and they rang and rang, but you didn't hear, so I had to go down to the door myself."

"You, Jacky! O! O!" laughed Margery.

"Yes," the boy chuckled in delight. (It was more than six weeks since he had been able to put foot to the floor.) "I had to go—but they were gone when I got there and I only found—this!"

He made a dive under his pillow and brought out the big envelope on which but an hour before Margery had written her brother's name in a carefully disguised hand. But now the "Master John" had been erased and in its place she read "Miss Margery Morton."

"Take it," said Jack, in a very offhand way. "It's for you, evidently."

As if in a dream, Margery took the big envelope, and with trembling fingers drew out the valentine—her own again—now doubly her own. "Jack, dear," she began, but she could say no more. Overcome by the boy's unexpected thought of her and by a sudden rush of old emotions, she buried her face in Jack's pillow and sobbed aloud.

"But—Margery!" cried Jack, appalled at the result of his carefully prepared surprise. "What is the matter? I wanted to please you—to make you laugh. I never meant to make you cry! Why, Margery, you didn't think I wanted the valentine for myself, did you? I wanted one to send my dearest girl. It was for you—all the time, and I thought you would like it!"

"I do, my dear, I do!" cried Margery, hugging Jack and laughing and crying together. "I'm foolish to cry—but it is all for happiness, Jack dear—and because—because I'm glad that you love me so much!"

"Why shouldn't I?" said Jack. "If any fellow in the world ever had a sister who ought to be loved, I'm that boy and you're that girl! And you needn't think I don't know all you're going without and all you're doing to get me well and strong again. But, Margery, I mean to pay you back—no, I don't mean that, for nothing could pay you for all you've done. But what I do mean is that I'm going to look out for you and take care of you, and do everything that a fellow can do for such a brick of a sister—just as soon as I get to be a man."

And there were no two happier or more loving hearts in any place on the evening of that Valentine's Day than those of convalescent Jack Morton and his devoted sister Margery.

A Mothers' Meeting

BY CAROLINE B. BURRELL

A group of women were gathered one snowy day about a fireside tea-table. The shining silver and china, the steaming kettle, the light chat and laughter were all enticing, and I drew up my chair to the circle.

"Is this a mothers' meeting?" I inquired.

"An impromptu one," was the reply. "We were speaking of the remembrances of our childhood homes which stand out most clearly in our minds. How surprised our parents would be if they knew just what impressions we retain!"

"Your speaking of mothers' meetings recalls one thing to me," laughed Mrs. Sands, "and that is, how as a child I hated them. It always took me several days to recover my self-respect after my mother had attended one. I knew that my faults had been discussed, my failings all laid bare to the other mothers, and, worst of all, I had been prayed over in public! I felt disgraced."

"Why did we all so hate to be prayed over, I wonder?" said Mrs. Heath. "Whenever I was naughty my mother retired to her closet; I knew I was the little sinner whose wicked ways were being mentioned, and I felt indignant and humiliated, just as you did after the mothers' meetings."

"It is dreadful to think we make religion so disagreeable to our children," said Mrs. Howe, seriously. "My remembrances of Sundays are of drearily wandering about through the endless afternoons seeking for some 'good' book, such as we were allowed, which should be entertaining, and of failing to find it."

"It is strange how deeply a child is impressed by gloom," replied Mrs. Heath. "Children are supposed not to notice it, but to lead their own gay and simple lives unaffected by such an atmosphere. But in my own case four years of my own childhood stand out as the most miserable of my whole life, though I'm an old woman now. Two of my six brothers and sisters died suddenly of scarlet fever, and my mother was unable to rise above her grief. The house was kept as a house of mourning. If we played noisily, we were reproached for forgetting our little playmates. No one was invited in to visit, and no one wanted to come. I do not remember that we ever discussed the matter among ourselves, but I am sure that we suffered in body and mind from those years of dreariness."

"The mother undoubtedly sets the home its keynote," said Mrs. Howe. "Now I have known one which is remembered as a prison by the children who have grown out of it, and two others which will always seem like heaven to the children who went out from it."

"Tell us about them," Mrs. Sands begged.

"I'll begin with the prison, then. It was a home of wealth and refinement. There was every luxury and there was health and beauty. But the mother was a stern, unsympathetic woman, very fond of books and anxious that her children should be students. She met them at the door on their return from school, cross-questioned them as to their work and play, allowed, perhaps, an hour's freedom and then called them in to study.

In the evening she read aloud to them from 'improving' books. When their friends came in she remained silently in the room, listening and observing. I can well remember how as a very little girl I used to go over there to play house and, in the midst of our subdued gayety, the door would open and the mother would stand there, inspecting our manners and morals, hoping, we thought, to catch us in some wrongdoing.

"That woman's children have grown up to respect but not to love her. 'Poor mother,' they call her, and well they may. She has missed all the brightness and joy of life."

"Her temperament was at fault," suggested Mrs. Heath.

"Yes," Mrs. Howe agreed, "a temperament she should have battled with and conquered. Nature endows us with many unfortunate characteristics, but we need not be slaves to them."

"But how about the two other homes?" I inquired.

"One was on a farm some miles from a large town," she answered. "As the children grew up they were shut off from much of the social life of the other young people by their remoteness, and the mother set herself to make up for deficiencies.

"She was a hard-worked woman, and the cares could not be laid aside, so she transformed them into pleasures. The dishwashing was a 'lark.' Those of the girls whose turn it was to sweep and dust envied those whose laughter rang out from the kitchen, where mother was. The bakings always included cookies and doughnuts, and the cake jar was kept supplied, for callers came daily. I have known as many as sixteen young people to appear in twos and fours on a summer's afternoon or evening, and all stayed to one of several teas. There were berries and cream; there were biscuits hastily beaten up if the bread gave out; there was the inexhaustible cookie jar. Tea was quickly made and an omelet took but a moment to prepare. There was hospitality for all, simple but overflowing. And the mother was queen of all festivities. She declared that she never tired of company."

"When winter came she planned sleigh rides and evening gatherings in the farmhouse. There was always a grate fire around which they could draw up their chairs, and nuts and cider and apples were at hand. She gave those girls the brightest, gayest times one could wish for. Instead of being isolated on a farm, they were the center of the social life of the vicinity, envied by all their young friends. And it was all their mother's doing. Her unfailing brightness of spirit, her readiness of resource, her sympathy with her children were the wonder of all who knew her."

"Temperament again," suggested Mrs. Heath.

"No," replied Mrs. Howe. "It was the result of deliberate intention and planning. No doubt she often felt depressed. She had, I know, heavy sorrows and financial burdens and worries, but her children and her husband saw only her smiles and heard only her ready laughter. Her tears were shed and her troubles conquered in secret."

"And the other home?" I inquired, after a moment's silence among us.

"That was in the city," Mrs. Howe replied. "There was a group of eight children and the mother feared lest the distraction of society should draw them away from her. So in their early childhood she devised a plan for making that house the most charming place they could find. They were encouraged to bring their friends in after school, and there was always some simple dainty ready for that hungry hour. The mother knew each guest and took the keenest interest in football or in examinations, or whatever was the interest of the day. Before long she formed her own children into what she called the 'home club.' Each night they gathered about the fire, which burned like an altar flame almost the year around, and by wit, tact and sympathetic comradeship she made every evening a gala time. Seldom did one of the children go out; it was too delightful at home."

"The years went by. The children married, but the 'home club' remained, for sons and daughters-in-law joined it. Sorrow came and broke the circle, but the chairs drew nearer together and filled the vacant place. The mother is old and white-haired now, but she still reigns. She has made that home what I have called it, a heaven on earth."

"How will our children remember their homes? It's something for us to think about," said I, as this mothers' meeting broke up.

Contrary-Minded

Every problem has, at least, two sides, though it is sometimes impossible for us to present more than one point of view at a time. But our mail recently brought us these two short communications, which ought to be printed together as representing opposite standpoints in regard to the same question. Both correspondents are Christian women with an earnest interest in missionary contributions:

WHERE MONEY IS

A writer in *The Congregationalist* says, "The American Board of Foreign Missions wants \$800,000 to carry on the work for the coming year." He asks, Where is the money? He says the answer is easy. "It is in the pockets of Christian men and women." O, no, it is not there.

At the last meeting of the Woman's Board of Missions a thousand or more Christian women listened with tearful interest while speakers from foreign lands told of the needs of women and girls in their fields of labor and asked for more money and more prayer. What shall be done? was the question of the hour. One speaker said, "The tide of luxury goes higher and higher." One, looking over the audience, saw convincing proof of the assertion. The towering plumes, many and high, answered the question, Where is the money? Surely, not in the pockets, but needlessly expended, to the extent of hundreds of dollars, on the heads of the Christian women. Is this waste of money Christlike? How easily could the debts be paid and home and foreign missions multiplied if only professedly consecrated women knew the meaning of the word!

SPENDING IS GIVING

"I cannot have a new bonnet this year," said Mrs. Hurm to her milliner. "Seventeen of us agreed today at the missionary meeting to wear our old bonnets and devote the \$10 which we should have during the year for the missionary fund. We must practice some self-denial."

The milliner smiled, but replied: "The mil-

liners won't have much to give if every one practices economy in just that way."

Well, thought I, there is a crumb of sensible truth hidden away in that remark. We all live off each other, and if one's economy comes in a way to mar another's income, perhaps the aggregate in the missionary box will be diminished rather than increased. Whoever aids the useful industries of the world is aiding the missionary cause as well as his neighbors.

This is one reason why the American Board has been so cramped of late years. The hard-working, economical, conscientious ones have had so much less because others' economy has been practiced off their income that they could not give as formerly. And these same faithful workers are those who can always be depended upon to give according as "God has prospered them." I once heard the report of a committee who had canvassed a small city for the Bible Society. The report said, "The largest contributions were given by women earning their own living." Many of these brave wage earners receive much less for the same work than formerly. When those who hire began to feel the depression they cut the wages of employees, so it is little they have to live upon and little to give. The rich give of their abundance, and we thank God for the rich who do so much, but, after all, the dependence of our missionary societies is upon the aggregate of the small gifts so faithfully sent.

THE OTHER CUSTOMER.

The Best Society

Ideas differ as to what is good society. But beyond all advantages claimed because of family, wealth and social position those persons are most valued who most unselfishly contribute to the welfare of the people in whose company they find themselves. The Listener in the *Transcript* tells a story which illustrates this fact and points the moral. A sick soldier on furlough went to find health again at Mt. Mansfield, Vt.:

It seems that a New York school-mistress was occupying the best room, having engaged it long in advance because of the grand view to be had from the windows. As soon as she heard of the soldier's arrival she went to the clerk, had her baggage moved from the room and the soldier taken to it. She stipulated that her giving up the best room and taking a poorer one should be kept a secret, and the soldier thought some guest had departed. Little knickknacks adorned the room to make it homelike, and as he lay in his bed, far away from the noise and bustle of the guests, he could look down into the valley where Stowe nestled or watch the distant mountains with their changing shadows.

Before this occurred the young lady had been the most popular guest of the house, from her knack of making the time pass pleasantly to others; and while her conversation with the educated showed that she too was learned, she could make herself equally agreeable to those who had not studied deeply. This incident was real and the school-mistress is the type of many. The friend who tells the Listener the story adds a sentiment that every one will agree with:

"Such women are far above the reigning belle of society, and it is such girls that close the mouths of the cynics who say that the rising generation is frivolous and that a liberal education spoils our girls. Such people scatter rays of sunshine through the clouds of the world, just as she made the cloud-capped summit of Mt. Mansfield a cheerful place for the soldier. Such will be remembered when the belle of Saratoga in her diamonds is forgotten. They are the productions of America, the women who combine refinement, education, culture and common sense and make what Europeans admire—the American girl. Their politeness is not on the surface, but from the heart; their kindness is a part of their nature and their gracious acts and tact to fit themselves to the place they may be in charm the beholder."

Closet and Altar

God illumines those who think often of him, and lift their eyes toward him.

Lord, I discover an arrant laziness in my soul. For, when I am to read a chapter in the Bible, before I begin it, I look where it endeth. And if it endeth not on the same side, I cannot keep my hands from turning over the leaf to measure the length thereof on the other side; if it swells to many verses I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly food, I would not complain of meat. Scourge, Lord, this laziness out of my soul; make the reading of thy word not a penance, but a pleasure unto me.—*Thomas Fuller*.

Forced prayer develops hypocrisy, renders a man incapable of any occupation requiring meditation, and makes him slothful in everything, even in fulfilling his duties. We must pray gladly, with energy, from the whole heart. Do not pray to God only when you are obliged to, either in sorrow or in need.—*Sergieff*.

O God, let us not linger at the threshold of Christianity; conduct us to its inmost depths of life.—*W. E. Channing*.

Behold we come, dear Lord, to thee,
And bow before thy throne;
We come to offer on our knee
Our vows to thee alone.

Whate'er we have, whate'er we are,
Thy bounty freely gave;
Thou dost us here in mercy spare,
And wilt hereafter save.

Come then, my soul, bring all thy powers,
And grieve thou hast no more,
Bring every day thy choicest hours
And thy great God adore.

But, above all, prepare thine heart,
On this, his own blest day,
In its sweet task to bear thy part,
And sing and love and pray.

—*John Austin*.

It is a striking fact that in all literature the sentence best loved by children is Christ's "Suffer little children to come unto me," the sentence best loved by the aged "Let not your hearts be troubled," the sentence best loved by the men the one beginning, "For God so loved the world."—*Novell Dwight Hillis*.

A SUNDAY PRAYER

I humbly beg the assistance of thy Holy Spirit, that I may always worship thee in spirit and in truth; that I may praise thee with understanding and recount thy excellencies with sense and adoration. I acknowledge it is my privilege and happiness to have a day of rest set apart for thy service and the concerns of my soul. Lord, grant that in all the solemnities of religion I may approach thy presence with such reverent thoughts of thee and with such an holy frame and temper of mind as those duties require. Gather in my wandering thoughts and fix them on thyself, and keep them steadfast in the contemplation of those divine truths which represent my duty and thy exceeding love and kindness to me; that by serving thee with a religious reverence this day I may be disposed and enabled to walk in thy fear all the rest of my life. Amen.

Tangles

8. MOSAICS

I.

Take half of an abiding place,
And half the roof-tree of the same;
The latter turn so it will face
The former—head gear for a dame.

II.

Take half of part—the whole's too much;
Now you may tear a book in two;
Then place these so the centers touch—
Be careful, it will blacken you!

E. R. B.

9. BOTANICAL ODDITIES

Discovering the following curious objects in a botanical collection, it occurs to me that fellow-tanglers may find the list an interesting as well as perplexing one: 1. A busybody. 2. Part of a hand. 3. An agile testament. 4. A small hard particle. 5. A formal diamond. 6. A popular game for two players. 7. Food offspring. 8. Titled female disciples of George Fox. 9. A clown in the minister's place. 10. A male bird's collector of an electrical machine. 11. A small quantity of frozen vapor. 12. An American aborigine's long tube. 13. A point of time. 14. Frugality. 15. A sweet heart's shoe for a wagon wheel. 16. A domestic quadruped's descendant. 17. A batrachian's furniture. 18. An essential ingredient of cement. 19. A regulating wheel's snare. 20. The place in a roof through which the rain enters. 21. Rambling combat. 22. Reynard's hand-covering. 23. Winter protection. 24. A certain reptile's terminal appendage. 25. A cluster of small balls for a cannon. 26. An intricacy. 27. A human fly. 28. A spring. 29. A sweet walking stick. 30. A sailing vessel with a very narrow stern.

The editor of "Tangles" is requested to award Whittier's Poetical Works, nicely bound, to the reader who is most successful in the search for these botanical oddities, deciding the winner in case of tie as he thinks best.

R.

10. DECAPITATION

[Partly by sound.]

A FIRST results from undue sport;
A NEXT tags Royalty to court;
The THIRD serves rich and poor the same,
Though THIRD of kings makes no such claim;
The FOURTH is quite as dear a word
As e'er on Scottish tongue was heard;
The FIFTH three different meanings bears,
And different dresses two it wears;
The LAST a liquid is, and yet
It names a Cockney's feathered pet.

NILLOR.

11. ANAGRAMS

1. O, ten liars! 2. Seats in Rome. 3. I creep safe. 4. Go, lost ray! Got inside. 5. 'Mid cotes. 6. No vile taint. 7. Rivers rose.

KATHERINE M. SEDGWICK.

12. PALINDROMES

The former prohibition law
Was changed in such a way
That it became the swift cat's-paw
To bring back Rum's foul sway,
And now it is, with many a flaw,
A O I P O O A.

T. H.

13. RIDDLE

I must be cut up before I can be,
And yet I am found whole on a tree.

E. R. B.

ANSWERS

4. Con-tem, la-tem, pa-tem, ex-tem, por-tem, in-tem, at-tem, peni tem.
5. Malls, Simla, Islam, Laisam.
6. The counties are in Texas: 1. Hill. 2. Potter. 3. Raina. 4. Tyler. 5. Hood. 6. Liberty. 7. Taylor (tallor). 8. Mason. 9. Bee. 10. Freestone, Limestone, Live Oak, Wood. 11. Oldham. 12. Orange, Rusk. 13. Camp. 14. Chambers. 15. Wise.
7. Mill-cent.

H. C. E., Easthampton, Mass., gave the solutions of 1, 3; S. E. A. Carr, East Woodstock, Ct., 1, 3. To compete for R.'s prize answers must reach this office within ten days.

The Conversation Corner

ALTHOUGH I have not found time to go up to the recent Mechanics Building exhibition, I saw in a Boston paper that "the little ones seemed to care for nothing in the show but the chicks, the wild animals and the cats." Of course—'tis their nature to! I have always noticed that children would turn from any other pictures—even of the "just lovely" fashion plates, which their mothers and aunts would perhaps go wild over—to a rhinoceros, a bison, a camel, a horse, a cow, a hen or even a common old pussy-cat.

So let the children study and enjoy the animals in the Zoo, in the street, in the barn, or in the pictures. All this is to explain to the "old folks," who are looking over at us from the third column, why we print so many letters about animals. That is why I have taken out of my drawer a picture and letter from Illinois. Is the cat asleep or, like the boy in the Corner two weeks ago, pretending to be asleep? Let us read the letter:

Dear Mr. Martin: May I tell your Cornerers about an Angora cat, *Toots Willard* by name, belonging to friends of mine? *Toots* was named for the famous cat which was once the pet of "Rest Cottage," Frances Willard's home, but he is simply "*Toots*" for short. He is always glad to see his friends and, if you let him into the Corner, I have no doubt he will extend the right hand of fellowship to the General, to Kitty Clover, to D. F. and all the rest. Perhaps you think that is what he is trying to do in the picture, but when the picture was taken I am sure it had not entered *Toots's* head to become a Cornerer. *Toots* knows how to shake hands. One day his master tried to wake him from a sound sleep to have his picture taken. Perhaps he was dreaming of a land flowing with catnip tea—at any rate, he objected to the proceedings. Finally, however, he was induced to sit up and hold out his paw, but open his eyes he would not.

He will ask his mistress, in cat language, to leave the piano stool and take the rocking-chair, so he can have his evening nap. And he understands what she says to him. Sometimes he comes to her with wet feet and asks to be held. She says to him in an ordinary tone, "*Toots*, your feet are dirty, go and clean them," and he obeys, cleans his feet and returns asking to be held! When a new neighbor came with a Jersey cow, *Toots* soon learned the milking time, and twice a day goes over for his drink of nice, new milk, although he never thinks to take a ticket.

STERLING, MASS.

Mr. Martin: . . . Yes, I know Mary P., for she goes to our Sunday school. We have had a snowstorm, but the rain has settled it, and if it freezes we shall have good sliding. I think you have a cat named Kitty Clover. We have three. One is a large, black cat. The other two are mine, an old cat and kitten. I also have four rabbits, two black and two white ones.

EDITH B.

How do the cats and the rabbits get along together? I never had any rabbits and do not understand their habits. That reminds me of one of the first letters published in our Corner twelve years ago. The boy wrote,

I am going to have a pair of rabbits, please tell me their habits,

and "Sarah Noah" said, "That letter sounds like *potry*!" Now that boy is half through college, and no doubt can write "potry" in hexameter verse.

SOMERVILLE, MASS.

Last summer, while sitting with my sewing out of doors the cat of the house, whose kit-

tens were all dead, in her loneliness nestled up to a brood of fluffy chickens, and made the same purring sound of affection she would use for her own little ones. She did not even mind a peck from the mother hen. But pussy never injured one of them.

B. SPRINGFIELD, MASS.

. . . Going to a neighbor's house, I was asked by her, "What do you suppose has become of my cat? Some coal was carried to the cellar this morning, and she has not been seen since." The next morning, when the man of the house went to the cellar, he heard a mewling. He got a small boy to creep between the floor and the ground, but he could not find her. Then a woman who lived in the house remembered that there was once a well there, thirty feet deep, which had become dry. The floor was taken up, and there was the cat in the well. A basket was let down, but when they began to draw it up she would jump out. Then a basket with a lid each side of the handle was used, one lid fastened down, and the other kept open by means of a string until the cat jumped in, and so she was safely restored to her mistress.

L. B.

Was the rescuer's name Mr. John Stout?



This reminds me of the story I heard about a cat I called upon not long ago. (It was at an ordination in a country town, and after the "collation," always an important part of the exercises, I was invited to go and see this animal, Mongolian in color and Roman by name.) When a few weeks old (that was over twelve years ago), his mother, suspecting that he was to be given away, tried to hide him under the floor of an unfinished chamber, but dropped him down somewhere between the two walls. The next day the place of the hiding was betrayed by the mother pussy, and the master let down a weight tied to a string, and thought it hit something soft. The dust that was stirred up made the infant Caesar sneeze and, this being heard below, clapboards were taken off and the prisoner released.

I still have the verses of a Malden muse (signed by another cat), and a cat epitaph handed me at a conference by a minister, but we must come to a pause somewhere. Besides, I see Kitty Clover closely watching me, hoping to get my place in the arm-chair.

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

"PERRY'S VICTORY"

Several letters have come in answer to the request (Dec. 8) of Miss E. S. W. of Illinois—perhaps the contributor of the cat letter in the adjoining Corner—for the old war song with above title.

EAST HAMPTON, CT.

. . . Seventy years ago it was a popular song. I have not seen it for fifty years, but I remember some of it and inclose you the verses as I remember them. . . . The book which I saw it in years ago also had Rory O'Moore, Robert Kidd, A Fine Old Irish Gentleman, Bruce's Address, and many other old pieces now forgotten.

J. F. L.

MARBLEHEAD, MASS.

. . . The song can be found in the *Sailor's Magazine* for February, 1883.

B. S.

WESTBROOK, ME.

. . . The first verse of "Perry's Victory" as you gave it was exactly as my father sang it to me more than fifty years ago. I never saw it in print, but it was one of the popular songs of the day in this locality at that time.

H. P. M.

NEW LONDON, CT.

. . . I send copy of "Perry's Victory" made from Emerich's Songs for the People, Philadelphia, 1848, which comprises "national, patriotic, sentimental, comic and naval songs." Doubtless the present day war songs will look as curious to our descendants as Hull's Victory, The Men of Cherubusco, The Battle of the Kegs, Uncle Sam and Texas, and Mad Anthony Wayne do to "the children of our fathers."

C. W. C.

I found an edition of this book, with music, published by Ditson in 1852, at the Public Library, but it was a different song with the same title—beginning,

O'er the bosom of Erie, in fanciful pride.

Miss A. E. C., of Amesbury, Mass., sends a leaf from an old scrap-book, containing the whole song, in eight eight-line stanzas. It is evidently from the Boston *Transcript* of some years ago, but gives no author. This I will forward to the Illinois applicant, only copying here two verses.

Ye tars of Columbia, give ear to my story,
Who fought with brave Perry, where cannons did roar;

Your valor has gained you an immortal glory,
A fame that shall last till time is no more.
Columbian tars are the true sons of Mars,
They rake fore and aft when they fight on the deep;
On the bed of Lake Erie, commanded by Perry,
They caused many Britons to take their last sleep.

There was one gallant act of our noble commander,
While writing my song, I must notice with pride;
While launched in the boat that carried the standard,
A ball whistled through her, just close by his side.
Says Perry, "The rascals intend for to drown us,
But push on, my brave boys, you never need fear!"
And with his own coat he plugged up the boat,
And through fire and sulphur away did steer.

I give place to this quotation only as an antiquarian curiosity, not because I enjoy either its poetry or its spirit. Of course the song was patriotic at the time of the "last war," as the War of 1812 used always to be called, but such jubilant rejoicing over the murder of men of our own race and speech seems now very bloodthirsty and hard-hearted. War in itself is always cruel and wicked—the providential results of war are sometimes, no doubt, in the interest of the world's best welfare, as in the case of the American Revolution and the war which ended in the overthrow of American slavery. The Cuban war may in this way be a good, if it give freedom and peace to the misruled Spanish islands in America and, as Christian men hope and pray, ultimately extend the blessings of true Christianity to the distant isles of the sea.

L. A. M.

What Is Jesus Christ to the Poor*

By Rev. A. E. Dunning

Whoever reads thoughtfully the gospel of John will be deeply impressed by the array of cumulative testimony to Jesus Christ as the Word become flesh. Take only the chapters we have already studied. John the Baptist declared, "I have seen and have borne witness that this is the Son of God." Andrew and then Philip testified, "We have found the Messiah." Nathaniel exclaimed, "Thou art the Son of God." In the sign of the wine Jesus "manifested his glory; and his disciples believed on him." Nicodemus said, "We know that thou art a teacher come from God." The Samaritan woman invited her neighbors to "Come, see a man which told me all things that ever I did. Can this be the Christ?" The neighbors saw and said, "We have heard for ourselves and know that this is indeed the Saviour of the world." Jesus referred the unbelieving Jews to his works, which they did not question, and said, "The very works that I do bear witness of me, that the Father hath sent me."

Now we find him on the northeast shore of the lake of Galilee seeking solitude. But a great crowd of people followed him, and John cites them as witnesses to the royalty of Jesus. These people were types of the improvident poor. Careless where their next meal was to come from, they went miles away from the towns into an uninhabited place to see and hear the young Rabbi who worked signs and wonders. We may learn what Christ is to the poor by asking:

1. Why did the multitude follow Christ? Not because they were hungry and expected food from him. That was a need they did not yet feel. Not because they were sick and thought he could cure them, for not many of the thousands could have been sick who made so long a journey on foot. They were just a crowd following a man whose action excited their curiosity. I have seen a whole village of such people leave their work in the market place, the shops and their homes to pursue for hours some one whom they had heard could do something unusual. They are not peculiar to Palestine. They may be found everywhere, easily duped and wronged, easily made discontented, people who would one day shout "Hosanna" to the Christ as their king and the next day cry "Crucify him," because he would not do for them as their king what they wanted of him. The poorest poor are those who are poor because they are ignorant, selfish, controlled by passion and appetite and without wise leadership.

2. Why did Christ feed the multitude? Because it was his nature to satisfy human needs. His mission was "to preach good tidings to the poor." He came "to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He did not limit his service to those who were worthy, but gave himself to the unworthy. "I am not come," he said, "to call the righteous, but sinners to repentance." He had compassion on the multitude "because they were as sheep not having a shepherd." Those who ought to have been their shepherds despised them because they were poor. "This multitude," they said, "which knoweth not the law are accursed." These people did not feel the needs which Jesus wanted to satisfy. But they were hungry and he satisfied the need they did feel. He taught the poor in the same spirit. "Why speakest thou unto them in parables?" his disciples asked him. And he answered that it was because they could not understand the truth he sought to give them, but only the story in which truth was framed. He gives men what they can receive. To have such patience with the poor is one of the noblest traits of Christian character.

Christ's disciples had not yet learned that patience. They knew that the people were hungry, but they did not think it was their business or their Master's to feed them. They had not money enough to do it. They could only advise that he should send the multitude away and let them forage for themselves. That was a step proposed in ministering to humanity farther than some have yet gone who call themselves Christians. There are those among us who had enough pity on Cubans and Filipinos to wish them out of the yoke of bondage to Spain who are unwilling to do more for them now that they are freed than to turn them loose to whatever fate may come to them. This sign of the loaves is a symbol of the exhaustless love of Christ which can never satisfy itself till it has satisfied men's deepest want and made them Christlike.

3. How Christ fed the multitude. He set others to work to do it. He honored the humblest instruments. First he employed the boy with the lunch basket. The lad had only food enough for himself, but when he had given it all, he still had all that he wanted. No one ever devoted his property to the service of others by putting it into Christ's hands and then lost it.

Next came the disciples. They had nothing to give but themselves, but by simply obeying Christ they fed a whole army. They took the loaves which Christ had blessed and became great benefactors because his power was in them. What had seemed impossible to them they did without unusual effort.

This is Christ's way of giving the gospel to the world. Food, health, freedom, peace, good government—all these are in his gift, and with them spiritual blessings of likeness to himself. Without these last, the first are only partially possible. But all these gifts he distributes through his disciples. Gifts in our hands are divinely multiplied when he lays his hands on ours. One person, ministering in Christ's name to the needs of men, may enrich the whole world. Every age has furnished conspicuous examples, none nobler than this nineteenth century—David Livingstone, Florence Nightingale, Dorothea Dix, a company of brave men and women who, in the very year just passed, on battlefields, in hospitals, and on missionary grounds have laid down their lives, repeating Christ's sign of feeding the 5,000 in humble ministries to please him.

Yet Christ would have no waste. He who satisfied every appetite in all that throng commanded that all the fragments should be gathered up. No kind word, no cup of cold water given to a child in Christ's name is to be regarded as without value. Every such service has the power of Christ in it and goes to secure his great object for which he gave himself.

4. What was the witness of those who saw the multitude fed? They said, "This is of a truth the prophet that cometh into the world." What did they mean by their testimony? Simply that in their ignorance they would have defeated his mission if they could have done so. They would have taken him by force and made him king if he had not escaped into the mountain alone. Yet we find him the next day teaching them as patiently as before. And when he offered them the bread which came down from heaven, eternal life through doing the will of God, they not only found fault with him and disputed with one another, but many of his own disciples abandoned him [John 6: 66]. The same things happen now. The poor want Christ. But it is only his loaves and fishes that many of them want. When they do not receive enough of these, they often say that Christ would give them, but that his disciples will not distribute them. They want legislation and institutions to satisfy these needs

and these only. They blame the church of Christ and praise him for what they think he would do if he were really here. Some of his disciples have also been aggrieved "and walked no more with him," as an expression of sympathy with the poor. What shall the loyal disciple do? He can only, through his own mistakes and the mistakes of other helpers and of those who need help, still hold forth the bread of life, still maintain the patience and the love of his Master, in confidence that he who has been lifted up from the earth on the cross will at the last draw all men unto him, till the needs of the whole world shall be satisfied.



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*The Sunday School Lesson for Feb. 19. Text, John 6: 1-71.

Progress of the Kingdom

OUR OWN WORK

Congregational Church Building Society. The forty-sixth annual report just issued is in substance as follows: Only one year (1897) since the society began its work has brought as large an amount to its treasury as this year, \$183,477. The year has brought us offerings from 2,903 churches—185 more than in any previous year. Only two churches have suffered loss by fire. In both cases, according to the invariable rule, the loan was covered by insurance. The work in the aided churches has been correspondingly prosperous. Aid amounting to \$123,674 has been voted to 102 churches on houses of worship; \$26,025 has been voted to 57 churches on parsonages; \$76,260 voted to 42 churches have been in the form of loans; \$47,414 voted to 83 churches have been in the form of grants; 23 of these have had both loans and grants. Taking the eastern boundary of Ohio as the meridian, 137 of the aided churches are in the West, 22 in the East. Eighty-eight houses of worship and 48 parsonages have been built or materially improved. This makes the whole number of buildings towards which the society has paid appropriations 3,648, of which 2,998 are churches and 650 are parsonages. Six hundred and sixty-seven church accounts have been closed and 352 parsonage accounts. The whole amount returned to the treasury by the aided churches is \$695,740, of which \$327,087 are on account of houses of worship and \$168,652 on parsonages. The Parsonage Loan fund has now reached the sum of \$108,702, besides the amount refunded on loans (\$168,652). The average receipts from donations and loans refunded for the last seven years have very nearly balanced. The treasurer reports \$26,756 Church Building loans refunded, while \$76,260 have been voted away, and that leaves calls in hand \$57,600 for loans on houses of worship that the board cannot consider for lack of funds. In twenty years the denomination has made a net gain of 2,050 churches. About one-half of the whole sisterhood of churches have adopted this as a part of their benevolent work.

California Chinese Mission. The report for last year shows that cheering progress has been made, although the funds of the mission are lamentably small. The A. M. A. gives it \$5,000 a year, but this covers less than half the current expenses. After it is used up, usually in May, the workers go on unpaid. The property of the corporation now amounts to nearly \$40,000, almost three times as much as ever, but there is a debt of \$11,500. During the year 288 pupils more than in 1897 were enrolled, a number larger than in any year since 1884, and the benevolent gifts of the Chinese were more than \$4,000. The loyalty and activity of the workers in the mission are most encouraging. On Jan. 19, Rev. Jee Gam and his associates were to give a reception at the mission to Rev. Dr. Pond in celebration of the twenty-fifth anniversary of his connection with mission work.

Endeavorers, Attention! Last year the Woman's Home Missionary Association, through the Y. P. S. C. E. of Massachusetts and Rhode Island, raised about \$500 for the building of a church in the mining town of Gillett, Col. This year the plan for united work aims at securing the salary of a teacher, Miss Ida Frost, at Arisco, N. M. The school is in an entirely Mexican community. The need for Christian education is great and the influence of this consecrated teacher is extending through many of the towns and villages of New Mexico. Information and leaflets may be had upon application at 607 Congregational House, Boston.

The Dnyodaya, which the mission of the American Board publishes at Bombay, has the first two pages in English and the remainder in Marathi. It is the only religious paper of its kind in India. It goes into a hundred native libraries, where many read it who would not elsewhere.

The Thriving Alaska Mission. It will gratify any who responded to a recent appeal in our columns to send books or magazines to Supt. L. L. Wirt of Alaska to learn that a large number has already reached him, and every steamer which arrives adds to the stock. There need be no fear, however, that good literature will become a drug, for, in addition to supplying the free reading-room at Juneau, Mr. Wirt will take every duplicate book and magazine to an island near by, where a reading-room for the nearly 1,000 operatives in the mills and mines is to be started. Other mining camps, destitute of wholesome literature, await any overflow from Juneau. At this point the Mutual Improvement Club, with a membership of over forty, and the enjoyable pleasant Sunday afternoon services, together with musical and literary gatherings every week, make Mr. Wirt's "Rendezvous" a power for good. The expense of its maintenance, nearly \$100 a month, is met by the business men of the city, but for its equipment it will have to depend upon the generosity of Christians at a distance. Meanwhile, having established a church at Douglass, just across the bay from Juneau, and started an edifice there and having initiated this wholesome social service in Juneau, out of which a Congregational church may soon result, Mr. Wirt is reconnoitering at Skaguay and other points with a view to establishing Sunday schools, Christian Endeavor Societies and any other instrumentality through which the gospel may be brought to the large number of the unevangelized.

THE WORLD AROUND

Dr. Fairbairn and Mr. Meyer in India. It was a felicitous suggestion that Principal Fairbairn be sent to India to lecture in behalf of Christianity. Probably no other living man is better qualified by natural endowment or by training to present the claims of the gospel effectively to the Oriental type of mind. He is delivering the Haskell Lectures in Calcutta, Madras, Lahore, Allahabad, Delhi and several other central cities of India, and is following to some extent the itinerary of last year's Haskell lecturer, Dr. Barrows. He has been cordially welcomed by large gatherings, made up not only of missionaries and other sympathizers but also of Hindus and Parsees. His first lecture was upon The Interpretation of Nature and the Creative Ideas of Religion. The value of such aid by such a man to the advancement of Christianity in India is certain to be immense. Rev. F. B. Meyer, the well-known evangelist and the successor of Dr. Newman Hall as pastor of Christ Church, Southwark, in London, also is touring in India just now, and is making addresses directed specially to quickening the spiritual life of Christians.

The New Presbyterian Periodical. The Presbyterian General Assembly has discontinued *The Church at Home and Abroad* and the former *Assembly Herald*, and has started a new magazine, bearing the latter title, as its denominational missionary organ. This experiment of combining missionary publications will be watched with interest by other denominations. The problem is not confined to any one. The first number, that for January, is neat and attractive in form, and its divisions are devoted to the different departments of denominational effort—foreign missions, home missions, publication and Sunday school work, etc. In the opening pages current events are noted and general articles are supplied, Drs. Radcliffe and Cuyler contributing to the latter. Dr. Radcliffe's portrait is the frontispiece. The current notes deal almost wholly with responsibilities growing out of our late war. A notable feature of the number is its two contrasted maps of Africa in 1848 and 1898 with an article suggested thereby.

Religious Liberty in Austria. Just now the tide is setting against religious freedom. A recent verdict of the highest court was unfavorable to the evangelical party, and one

result is the demand of some officials that all children be taught the religion of that church in which their parents were born. If this be enforced, the families of converts from Romanism will suffer grave hardship, but the emperor has been memorialized to interfere for the benefit of members of the Free Churches. Doubtless he personally would do this gladly. But whether he will do so against the opposition of the Romish Church remains to be seen.

All who are looking for a good missionary map of China will find one folded into the January issue of *The Missionary Review of the World*. It has a full index of stations and is the work of Rev. H. P. Beach.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 9

Mrs. Doremus Scudder of Woburn, formerly a missionary in Japan, presided, and spoke of personal communion with God and the longing for a "closer walk," also of union with Christ. Mrs. R. B. Baker extended the same thought to the blessedness of being co-laborers with God and to the possibilities of what prayer may accomplish. Mrs. Capron spoke of the "calling" to which the followers of Christ are exalted and of his purpose to be glorified in his saints.

Mrs. Kellogg read interesting extracts from a letter just received from her daughter, who is teaching in the Huguenot College, founded twenty-five years ago in South Africa by Mr. and Mrs. Andrew Murray, who were stimulated to do this by reading the life of Mary Lyon. From this institution 1,500 students have gone out, 800 as teachers and fifty as missionaries.

Facts were given from the report of Eldambini station for the last year. There has been improvement in social life; the better girls have become the popular ones. There are five times as many heathen as "believers," and less than one-fourth of the children attend school. New ambition has been aroused in some of the larger boys to continue in school, or to return after an absence of a few months to earn their clothes. At one of the out-stations one young girl determined to be an open Christian at home instead of running away to school, although she had been dragged out by her mother and beaten by her father. Another, who was suffering persecution for giving up her heathen lover and declaring herself on the Lord's side, when their little schoolhouse was dedicated, knelt at the close of the service and offered a prayer remarkable for its intelligence and fervor, thanking God for coming into their midst and pleading with him to make them steadfast and to open the hearts of their friends. A chief who encourages schools has sent word that he wishes to be a Christian, asking for a teacher for himself and his children, and a Christian magistrate has been appointed in the district. The inquirers' classes number over 100, and ten have joined the church. Miss Hance, Miss Mellen and Miss Crocker find their hands full.

Miss Gilson and her work at Mt. Silinda received special attention. New conveniences, still too limited, have added to the comfort of the school. Mrs. Wilder, Mrs. Bates and Mrs. Thompson have all assisted in the school. Alluding to the Friday morning prayer meetings, Miss Gilson says: "Their influence reaches even here. You are now holding them in the new Congregational House. I do hope an increased interest may be awakened."

Mrs. Walker, secretary of the Massachusetts W. C. T. U., spoke of their having taken new quarters in the Congregational House, and of the sympathy between that organization and the Woman's Board in the aim to uplift humanity. Mrs. Kellogg, Mrs. Haskell, Mrs. Thompson and Mrs. Snow led in prayer for the work mentioned.

LITERATURE

BOOK REVIEWS

THE STORY OF THE REVOLUTION

The first impression received as one examines these two handsome volumes, by Senator Henry Cabot Lodge, is that of the lavishness of their illustration. Of course, most of the battle scenes are purely imaginary, but many of the landscapes are taken from life, the portraits are faithful and the reproduction of documents, maps, etc., are well done. The pictorial quality of the work deserves high praise. The next impression is that of the popular quality of the work. It is the story of the Revolution told for plain people, as one might tell it by the fireside. No apparent attempt is made to be scholarly and critical in the minutely detailed manner of the modern scientific historical student, although no one except a scholar could have written it. The style is sketchy and spirited. Only the main events of the war are dwelt upon, and they are discussed tersely, but the narrative as a whole is fairly well proportioned, clear and effective.

It brings out with painful, yet inevitable, distinctness the slipshod inefficiency of Congress and the terrible difficulties with which Washington and his generals were obliged to contend from the outset, among which the campaigns against the British often were trifling compared with the difficulties of obtaining food, clothing and ammunition and with the embarrassments arising from the frequent diminution of the army by the expiration of the terms of enlistment of the soldiers. The cool, shrewd, absolutely self-controlled and indomitable wisdom and energy of Washington are brought into bold relief, and the signal ability with which he was seconded by Greene, Baron Steuben, Lafayette and others of his generals; but the incapacity, or worse, of others of the Continental leaders also is mercilessly exposed.

The more one studies the history of the Revolution and the immediately succeeding years, during which the scattered and diversified elements of our national life were being combined into one whole, the more it seems a wonder that the nation ever attained healthy life or even actual being. This work makes this impression profoundly. If anything were needed to prove the divine overruling in the foundation of the United States, it would be our success in spite of such terrible obstacles as those encountered by the Continental army as here portrayed. To be sure, the incapacity and blundering of the British commanders were phenomenal. One easily can understand the statement, which we have heard elsewhere more than once, that Washington once put an end to a scheme, which had some probability of success, the object of which was to capture Clinton, who was in command in New York, on the ground that it was almost certain that his successor would be a man of greater ability and more difficult to be dealt with. Both in generalship and in diplomacy, in which department Franklin stood conspicuously forth, often ably seconded by John Jay, John Adams and others, the Americans proved themselves superior to their opponents.

It is a merit of this work that the different campaigns and the reasons for the successive operations in the North, the middle of the country, or the South, are kept so distinct and are delineated with so much vividness. We have gained a somewhat clearer conception of the Revolution as a whole than we have received from any former history. We see no reason to question the author's judgments either of campaigns or of individuals. The importance of controlling the Hudson, so as to prevent the British from separating New England from the balance of the country, is brought out with special distinctness.

With the same clearness the fact is shown that the victories of the British, when they

were gained, usually amounted to nothing. They were not often followed up, and, so far as they were followed up, the manner of making the most of them consisted in raiding various communities, destroying property and slaying individuals. This merely served to infuriate the populace, so that the British made enemies for themselves uniformly among those whom they should have sought to conciliate, and in almost every instance surrounded themselves with an unorganized, but sturdy, energetic and fearless, enemy, who watched every chance to harass them, and little by little forced them back to the coast. No other historian, to our knowledge, has made so plain the point, as in the case of General Greene, that a commander may lose battles successively and yet win the campaign by forcing the enemy to abandon his purpose and to retire baffled. The victories of the British in North Carolina, South Carolina and Georgia at about the middle of the war, when they obtained complete possession of those three States, actually brought them no results, because, although they often managed to whip the Continentals in a given battle, they were starved and worried slowly back to their intrenchments on the shore.

Many a battle, however, was brilliantly won by the Continental army, in spite of all the difficulties with which their generals had to contend. As soon as a few thousands of them had become seasoned troops, they proved more than a match for the same number of the British, and one or two of the great battles in human history occurred during the course of the war. Although these were petty in respect to the numbers of combatants, they were of tremendous importance in view of their significance and of their influence upon human history. Senator Lodge's account of the treachery of Benedict Arnold in collusion with Major André is an excellent piece of work, although very brief, and demonstrates conclusively the threefold disobedience of his orders on André's part and the inevitableness of his execution. It also does justice to the brilliant qualities of Arnold without failing to deal with just contempt with his baseness. Washington and Franklin are the two heroes of the struggle, the one in battle and the other in diplomacy, unless, perhaps, we ought to add Robert Morris in finance, and their differing, but towering, qualities of superiority are pictured with unusual success.

As we have said, this is a popular history. He who takes it up looking for an elaborate discussion of minor points, and hoping to see every side issue followed out to its ultimate conclusion, will be disappointed. But he who opens it hoping to obtain a good general idea of the character and the course of the Revolution and the spirit of the colonies, of the kind of warfare illustrated, and the diplomacy, or lack of diplomacy, which they exhibited, will find all set before him in living, glowing language, and will lay the book aside with gratification. [Charles Scribner's Sons. \$6.00.]

STORIES

It is a sad story which George Egerton has written and called *The Wheel of God* [G. P. Putnam's Sons. \$1.00]. It does not seem entirely natural. Yet doubtless many a life follows something such a course. The unnaturalness lies in the surrender of such a heroine to such conditions. She is a young Irish girl of good blood, but hampered from earliest childhood by poverty and the fact that her father—her mother being dead—is a typical Bohemian, so that their life is a series of makeshifts. Her struggles for self-support later are full of interest and suggestiveness. But it is not made sufficiently plain why she yields at last and marries two men successively, neither of whom seems adapted to win either her respect or affection. It would have been more consistent for her to go on with her battle of life independently rather than to marry thus. Yet in general the portrayal of

character is the strong point of the book, and, with the important exception just noted, the heroine is admirably drawn. The story deals with sordid conditions in the main and is not inspiring, but it possesses some literary ability.

Miss Jeanne G. Pennington's little volume, *Some Marked Passages and Other Stories* [Fords, Howard & Hulbert. \$1.00], is a superior piece of work. Five of its nine sketches are suggested by the practice of marking such passages as specially please one in the books which he reads. The possible influence of these suggested passages upon others, who afterward read the books, is worked out with touching effect. The other stories are independent and are vigorous character studies in one or another way, alike wholesome and entertaining. The book abounds in delightful touches and reveals a deep knowledge of human nature.

The Secret of Fougereuse [Marlier, Callanan & Co. \$1.25] is a translation by Louise Imogen Guiney of a romance of the fifteenth century by an author left unnamed. It is a fine piece of work in itself, vivid in its rendering of the conditions and the spirit of the time, full of movement and incident, impressive in its contrasts of noble and Christian character with that of the base intriguer, and withal thoroughly entertaining from first to last. So far as we can judge without having seen the original, the translator has done her work well.

A Tennessee mountain story, and a pleasant one, is *Cis Martin* [Eaton & Mains. \$1.00], by Louise R. Baker. It deals with the experiences of a cultivated Northern family settled in the South and exposed to the deteriorating influences of the poor white region, but it illustrates many of the noble qualities of humanity and suggests some useful lessons. It is bright and readable to the end.

Thy Friend Dorothy [G. W. Jacobs & Co. \$1.25], by Amy E. Blanchard, is a colonial story of which the scene is the Philadelphia region, and it makes successful use of the characteristics of colonial life in describing the fortunes of various persons, imaginary and real. It is entertaining and throws some light on the Quakers and the opinions of them entertained at the time here and in England.

Another volume of *Historical Tales* [J. B. Lippincott Co. \$1.25], by Charles Morris, contains selections from Spanish authors and deals with the history and fortunes of Spain at various periods in the career of the nation. The stories are well selected and afford a large amount of historical information which is conveyed in a graphic and interesting manner. There are a number of illustrations which are excellent. It is a book full of interest for the young.

Told in the Twilight [E. R. Herrick & Co. \$1.25] contains ten familiar stories, such as Undine, Rip van Winkle, Dick Whittington and Robin Hood, with illustrations in black and white by Blanche McManus, which are quaint and fascinating. The children will appreciate the volume.—Thackeray's *The Virginians* [Harper & Bros. \$1.75] is out in the tasteful and attractive biographical edition with the author's portrait as a frontispiece and his own illustrations occurring now and then in its pages.

POETRY

The fortieth volume of the *édition de luxe of A Library of the World's Best Literature* [International Society. \$7.50], edited by Charles Dudley Warner with the aid of Dr. H. W. Mable and others, contains selected poems from a large range of authorship. And one can but admire the general skill which the editorial corps has exhibited in making its choice. Many of the poems which all lovers of poetry must agree upon as pre-eminently worthy are included, as well as others, of unquestionable distinction even if not agreed upon by all as in the front rank. Many old ballads, such as Auld Robin Gray, Ben Bolt, The Old Oaken Bucket and The Burial of Sir John Moore, are given place. Patriotic and na-

tional songs are introduced judiciously, as well as some verses suggested by nature, others embodying pure sentiment, and still others religious in character. Rudyard Kipling's *Recessional*, new although it is, is conceded a place among classic, and we are glad to notice Tom Taylor's *Abraham Lincoln—The Atonement of Mr. Punch*, Belle E. Smith's *If I Should Die Tonight*, and R. S. Hawker's *Song of the Western Men*. The proportion of religious poetry strikes us as rather small, in view of the abundance of excellent religious verse, and why is such a deserved favorite as *My Ain Countrie* omitted? The frontispiece of the book is a beautiful reproduction of a portion of a page taken from the *Great Hours of Jean, Duke of Berry*, a beautiful example of the illuminated work of the fourteenth century, originally done by hand and reproduced here with exceptional success. The other illustrations are not of a high order. Indeed one cannot refrain from wondering, in one case, whether a sereader ordinarily stands at least a mile and a half from the castle which apparently contains his fair one. The chief faults which we have to find with the book are that there is no index of first lines, and that some poems, the titles and authors of which are given in the copyright notice, which implies that they are in this volume, either are not included in the collection, or are omitted from the index. For example, we find included in the index only four of the first ten poems which are in the copyright notice.

It seems to be the voice of a pessimist which finds utterance in the *Song of the Wave and Other Poems* (Scribner's Sons, \$1.50), by G. C. Lodge, and it takes altogether too much study to make plain the meaning of some passages. Yet, in spite of their gloomy views of life and the future, they unquestionably exhibit something of the genuine poet's power of conception and execution. We cannot commend them as adapted to inspire the downcast, but as illustrations of the careful musings of the mind which honors truth, even in spite of doubts, the book possesses a certain interest.

Messrs. O. C. Aurlinger and J. O. Smith are joint authors of *The Christ* (G. P. Putnam's Sons, \$1.00), a poetical study of our Lord's life from advent to ascension. Each poem is signed with the initials of its author, and their combined effort has resulted in a collection of verse of decided worth. In different meters and from different points of view, but always reverently and tenderly and usually with genuine expressiveness, the principal events in our Lord's life are described. The result is a novel and spiritually uplifting volume, the literary quality of which also is above the average.

Dr. Paul Carus has embodied something of his personal experiences in his little book *Godward, a Record of Religious Progress*, (Open Court Pub. Co.). Brought up in the Christian faith, he became an agnostic, but finally found his way back through the teachings of science to a Christian position essentially similar to that which he had at first held, but supported by a different type of reasoning. The little poems in this book describe the successive steps in his experience and may prove helpful to others harassed by the doubts which annoyed him, and they are issued with this hope.

College verse is somewhat apt to be sentimental, and this impression is confirmed as one looks over the little volume of *Yale Verse* [Maynard, Merrill & Co. \$1.25], compiled by C. E. Merrill, Jr. Some of the poems are suggested by nature and some by one or another type of personality. There is a somewhat surprising lack of the humorous, but in general the versification is good and there is considerable interest in the book. A few of the poems really make strong impressions.

Hon. S. B. McManus apparently has indulged his fondness for sentiment and rhyme by combining them in his leisure hours, and his little book, *Rural Rhymes* [Curts & Jen-

nings, \$1.00], is likely to find a friendly welcome in the neighborhood where the author resides, where presumably its dialect verse is most intelligible. It has not much claim upon the general public. There is plenty of wholesome sentiment and good sense and even spiritual earnestness in its lines, but as poetry it cannot be ranked very high.

EDUCATION

Another one of Appleton's Home Reading Books is *Historic Boston and Its Neighborhood*, Arranged for Seven Days and Describing a Historic Pilgrimage [D. Appleton & Co. 50 cents], and edited by Dr. E. E. Hale. It is almost a local guide-book and is an excellent piece of work and unusually well suited to interest the young readers, especially if they live in Boston or its vicinity.—Prof. O. F. Emerson has edited for the Athenæum Press series *The Memoirs of the Life and Writings of Edward Gibbon* [Ginn & Co. \$1.20]. It contains some special features, notably a critical introduction and annotation of the memoirs, and there are ample notes.—Another book in the Athenæum Press series is the *Poems of William Collins* [Ginn & Co. \$1.00], edited by Prof. W. C. Bronson. This also contains a valuable introduction and notes.

The Hiawatha Primer [Houghton, Mifflin & Co. 75 cents], by Florence Holbrook, makes skillful and effective use of the famous poem to interest the young in reading and writing. There are many illustrations, some of which are brilliantly colored.—Cooper's *The Last of the Mohicans* [Ginn & Co. 75 cents] has been edited, with an introduction and notes, by Dr. J. B. Dunbar, for the use of students in secondary schools.—*The Easiest German Reading for Learners Young and Old* [Ginn & Co. 45 cents] has been prepared by Prof. George Hemphill, with the usual collateral aids, including questions for drill in speaking and writing.

Selections from Southey's The Doctor [G. P. Putnam's Sons, \$1.00] have been made by R. B. Johnson and grouped in a tasteful little volume, the print of which is small, but which in other respects is very attractive. Southey's picture forms the frontispiece.—Dr. Wilhelm Bernhardt has edited selections from Herman Siedel's *Auf der Sonnenseite* [35 cents] for Heath's Modern Language series. Beginners in German will find it more interesting than most of their text-books, as it is largely humorous in character.

The Beginner's Latin Book [American Book Co. 75 cents], by J. B. Smiley and Helen L. Storke, is skillfully constructed with special reference to the needs of the scholar as experience in teaching has developed them. It is a comprehensive and well-arranged treatise.

—From the same source comes *Flashlights on Nature* [\$1.50], by Grant Allen, in which Cows that Ants Milk, Plants that Melt Ice, The First Paper Maker, British Bloodsuckers, A Very Intelligent Plant, etc., are the topics of the different chapters. The young reader will find himself beguiled into absorbing scientific information in large quantities and almost without his knowledge. The book is illustrated freely and well.

MISCELLANEOUS

Money and Bimetallism [G. P. Putnam's Sons, \$1.25], by H. A. Miller, is one of those books which it is a little difficult for the reader to understand unless he be to some extent a specialist in its line, yet which may be mastered by sufficient effort, for there is nothing in it which is obscure or specially technical. The author is a keen as well as an independent thinker and utters himself lucidly and forcibly. He is a strong believer in gold monometallism, and he discusses such questions as what money is, what the standard of the measure of value is, and what is meant by the appreciation or the depreciation of gold with fullness and skill. The first part of the book deals with the nature, uses and the value of money, the second part with credit and the credit system, the third with

some general topics—l metalism, symmetallism and the tabular standard of value—and the book strikes us as one of the most thoroughly meritorious treatises of its class.

Mr. F. A. Ober, the naturalist, who is familiar with the West Indies, has written a volume, *Puerto Rico and Its Resources* [D. Appleton & Co. \$1.50], in which he discusses its natural features, products, history, social conditions, population and commercial and strategic value, and sets forth with much detail and admirable clearness such facts as the American public needs to learn about its new possession. He is cautious about recommending emigration to the island, reminding the reader that there are hundreds of thousands of natives ready and abundantly competent to do most of the work which is to be done, and that only foreigners possessing some capital and superior intelligence, physical vigor and persistence can hope to gain a footing which shall enable them to make their fortune. His verdict in regard to the island and its people is in the main very favorable, and his book will live for a long time as a valuable source of information.

Our Children in Old Scotland and Nova Scotia [C. N. Speakman], by Emma M. Stirling, is a reprint of a little book published six years ago, telling of the work of the Children's Aid Society in Edinburgh and Leith and describing the success of the work done in sending children to Nova Scotia who had been taken out of the lower strata of Scottish society. It is an interesting and stimulating record of philanthropic and Christian service which has fairly earned its good results.

The two handsome volumes which contain the year's issues of *Scribner's Magazine* [Charles Scribner's Sons, \$2.25] form an addition to the library which regular readers will value highly and by which many others will be led to want the magazine. The present issue, covering, as it does, one of the most eventful years of American life and containing some of the best work of the war correspondents, will always be conspicuous in the history of the magazine. Its creditableness to both editors and publishers is more impressive in this form than even in the successive issues from month to month. In every particular it deserves the highest praise.

NOTES

—The *Bibliothèque Nationale* of Paris has abandoned the task of printing its catalogue because of the expense. The first volume has cost \$8,000 and, if the whole catalogue were to be issued at the same rate, its cost would be almost \$650,000! The catalogue of the British Museum Library is expected to be completed in print by the end of next year.

—Mr. David Wilson has come to the defense of Thomas Carlyle and his wife against the late Mr. Froude, and has made out a strong case. He softens greatly the apparent harshness of Carlyle and seems to prove that the Carlyles' married life was not so lacking in affection and happiness as has been supposed. Mr. Wilson convicts Froude of amazing inaccuracies in his statements.

—Bob, Son of Battle, which we noticed some weeks since, is one of the most engrossing stories of last year and strikingly original. Its hero is a dog. Its author, Mr. Alfred Ollivant, was educated for the British army, but had no sooner been commissioned than he was crippled by a fall from his horse. For five years he has been a hopeless invalid and his book was written in spite of his sufferings. But at last, his readers will rejoice to learn, the hope of final recovery has dawned.

—More than half the railroad mileage of the world is in the United States, and it is proposed to prepare for exhibition at the Paris exposition in 1900 an immense relief map of our country, showing every line of railroad, and every telegraph, telephone and express line, the steamship lines on the Great Lakes, and the ports of entry of the Atlantic

steamers. The idea is good, but to carry it out on the scale proposed would be confusing. The telegraph, telephone and express lines should be omitted.

— The late William Black was a novelist whose fame is temporarily dimmed by the greater and lesser lights of the realistic school. But he will have his reward later. His art was too fine and his theory of life too exalted for the world to suffer him or his creations to be forgotten. He once said to Sir Wemyss Reid: "We are not all engaged in running away with other men's wives. There are some of us who are not victims of mental disease or moral deformity. I do not even know that anybody of my acquaintance has committed a murder or a forgery. . . . I prefer to write about sane people and honest people, and I imagine that they are, after all, a majority in the world." His old friend, the editor of *The Speaker*, says of him: "A more chivalrous nature than his I have never met with. To reverence goodness and purity, to pity and succor the helpless and afflicted, and to denounce with whole hearted energy the mean and the base was as natural to him as to draw the breath of heaven."

BOOKS OF THE WEEK

- Small, Maynard & Co. Boston.*
 ALONG THE TRAIL. By Richard Hovey. pp. 115. \$1.50.
 JOHN SULLIVAN DWIGHT. By G. W. Cooke. pp. 297. \$2.00.
 AMERICA IN HAWAII. By E. J. Carpenter. pp. 275. \$1.50.
 PLAINS AND UPLANDS OF OLD FRANCE. By H. C. Greene. pp. 139. \$1.50.
Ginn & Co. Boston.
 COLONIAL LIFE IN NEW HAMPSHIRE. By James H. Fassett. pp. 145. 70 cents.
H. L. Hastings. Boston.
 THE CROWNING SIN OF THE AGE. By Brevard D. Sinclair. pp. 94.
Ivan Panin. Grafton, Mass.
 THOUGHTS. By Ivan Panin. pp. 124. 50 cents.
F. H. Revell Co. New York.
 ONE THOUSAND AND ONE THOUGHTS FROM MY LIBRARY. By D. L. Moody. pp. 396. \$1.00.
 A MEMORIAL OF A TRUE LIFE. By R. E. Speer. pp. 308. \$1.00.
 ONE OF THE TWO. By C. M. Sheldon. pp. 50. 30 cents.
 THE YOUNG MAN OF YESTERDAY. By Judge A. W. Tenney. pp. 62. 30 cents.
Macmillan Co. New York.
 THE FOUNDATIONS OF ZOOLOGY. By William Keith Brooks, Ph. D., LL. D. pp. 339. \$2.50.
 BIBLE STORIES: Old Testament. Edited by R. G. Moulton, Ph. D. pp. 310. 50 cents.
 THREE STUDIES IN LITERATURE. By Lewis E. Gates. pp. 211. \$1.50.
 THE STORY OF OLD FORT LOUDON. By Charles Egbert Cradock. pp. 409. \$1.50.
Harper & Bros. New York.
 THE OPEN QUESTION. By C. E. Raimond (Elizabeth Robins). pp. 522. \$1.50.
Funk & Wagnalls. New York.
 THE IMPERIAL REPUBLIC. By James C. Fernald. pp. 192. 75 cents.
G. P. Putnam's Sons. New York.
 JOURNAL OF SOCIAL SCIENCE. No. XXXVI. pp. 263.
F. Tennyson-Neely. New York.
 SOUR SAINTS AND SWEET SINNERS. By Carlos Martyn. pp. 245. \$1.00.
Congregational Union of England and Wales. London.
 ENGLISH CONGREGATIONAL YEARBOOK FOR 1899. pp. 608.

PAPER COVERS

- Johns Hopkins Press. Baltimore.*
 HISTORY OF STATE BANKING IN MARYLAND. By Alfred C. Bryan, Ph. D. pp. 144.
Hampton Inst. Press. Hampton.
 HAMPTON NEGRO CONFERENCE. II.
Houghton, Mifflin & Co. Boston.
 THE JUDGMENT OF SOCRATES. A Translation from Plato, with an Introduction by Paul E. More. pp. 94. 15 cents.
Fleming H. Revell Co. New York.
 CHRISTIAN SCIENCE EXAMINED. By Henry Varley. pp. 80. 15 cents.
G. P. Putnam's Sons. New York.
 JOURNAL OF SOCIAL SCIENCE. Saratoga Papers of 1898. pp. 263.
Philippines Co. New York.
 MANILA AND THE PHILIPPINE ISLANDS.
Directors of Old South Work. Boston.
 LAFAYETTE IN THE AMERICAN REVOLUTION. LETTERS OF WASHINGTON AND LAFAYETTE. Commissioner of Public Records. Boston.
 ELEVENTH REPORT OF THE CUSTODY AND CONDITION OF THE PUBLIC RECORDS.

MAGAZINES

- JANUARY. FORESTER.—JOURNAL OF AMERICAN FOLK LORE.—PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.—CHRISTIAN CITY.
 FEBRUARY. SCRIBNER'S.—ST. NICHOLAS.—HOMILETIC.—CATHOLIC WORLD.—SAILOR'S.—MAGAZINE OF ART.—QUIVER.—FRANK LESLIE'S.—CASSELL'S.—CASSELL'S LITTLE FOLKS.—KIN-

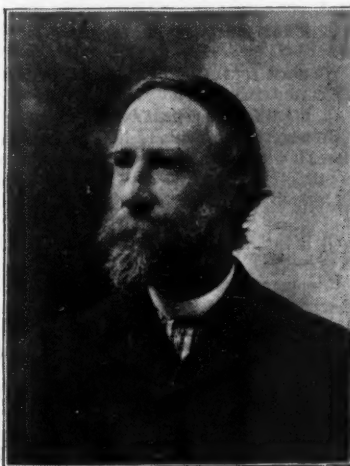
DERGARTEN REVIEW.—EXPOSITOR.—CRITIC.—CHAUTAUQUAN.—NEW ENGLAND.—CHRISTIANITY IN EARNEST.—PREACHER'S.—TREASURY.—RECORD OF CHRISTIAN WORK.—HOME MESSENGER.—YOUNG MAN.—YOUNG WOMAN.

A Pastor's Silver Jubilee

BY ARTHUR F. STONE

When Dr. Edward T. Fairbanks observed, Jan. 30, his twenty-fifth anniversary as pastor of the South Church, St. Johnsbury, Vt., he proved the exception to the saying that "a prophet hath no honor in his own country," for he was born in St. Johnsbury and, with the exception of his student life, has always lived there.

The occasion was fittingly and uniquely observed without any display of oratory or surfeit of tributes. On the Sunday morning preceding Dr. Fairbanks preached a historical sermon, briefly reviewing the church's history and paying loving and deserving tributes to the memory of those who had



DR. EDWARD T. FAIRBANKS

gone. "The vanishing figures of some of the men" and "many good mothers in this Israel" were marshaled before the audience with rare skill, reviving tender memories in many hearts. Though about 150 members have died during the quarter-century, there have been 611 additions in the meantime, 201 by letter and 410 by confession.

After the sermon Charles H. Horton paid a graceful tribute to the pastor's worth and handed him an envelope containing a check for \$1,550, assuring the pastor that it was made in the spirit suggested by the poem which he read. This represented the indebtedness of the church, which, thanks to the activity of loyal women, had been raised in twenty-four hours the preceding week.

On Monday evening the church parlors were filled with the church people and many from other churches, who came to meet and greet the pastor and his wife. As the latter has been an invalid for many years, it would be difficult to say which was the more cordially greeted, the pastor, who has for twenty-five years guided the thought of the people, or his charming wife, who has graced the home circle, but always held next to the home ties her love and loyalty to the South Church. During the evening Joseph P. Fairbanks made a short address, acknowledging in behalf of the young people their appreciation of the pastor's services and accompanying this tribute with \$25 in gold.

Dr. Fairbanks was born in St. Johnsbury, May 12, 1836, being the son of Joseph P. Fairbanks, one of the founders of the church and of the scale company so well known throughout the world. He was educated at St. Johnsbury and Phillips Andover Academies and was graduated from Yale College in 1859. Among the members of this class is that well-known Hartford divine, Dr. Twitchell. After two years' study and travel in Europe and

Palestine, he returned to St. Johnsbury and was ordained pastor of the First Congregational Church of the town Jan. 1, 1868. The church is located three miles north of the main portion of the town in St. Johnsbury Center. After six years of successful work there he was called to the South Church to succeed Dr. L. O. Brastow, now a member of the faculty of Yale Divinity School. Besides a wife he has one daughter, who is a student in Mount Holyoke College.

Of his personal worth and loyalty to the town's best interests much could be written, but his silver jubilee celebrated in his own town speaks louder than words. He is at the head of the Fairbanks Museum, the St. Johnsbury Athenaeum owes much of its usefulness to his fine literary taste and guardianship and he has an active part in managing St. Johnsbury Academy, established by his father and the latter's two brothers. His sermons are models of literary excellence, originality and spiritual depth and mingled with his delightful style is a fine touch of humor. He is the natural historian of the town and his mind is filled with so many incidents of the early history of the place that he is often called upon to relate them.

His modest manner and success in life may be summed up in the following words from one of his own sermons, expressing as they do so well his own true self: "I can neither fly nor go in any grand style. But I can go straight up to and through the duties of this day, and this life, in the natural gait, steps that are short, easy, quiet, multitudinous, and therein steadiness shall count for more than speed."

Rev. Charles S. Robinson, D. D.

Dr. Charles Seymour Robinson, the well-known hymn-writer and compiler of church music, who died at his home in New York city last week, had had a remarkable career. He was born in Bennington, Vt., and was the ninth Pilgrim in line from John Robinson. A school teacher at sixteen, he entered Williams at seventeen. He then went to Union Seminary, but left to enter Princeton Seminary. Pastors at Troy and Brooklyn followed. In 1868 he took charge of the American Chapel in Paris. In London he was offered the pastorate of Dr. Binney's Wayhouse Chapel, but he declined, accepting a call to this city. He was pastor of three Presbyterian churches in New York city, all of which he built up until they ranked among the largest. His large royalty receipts from the many hymn-books he edited enabled him to give away not less than \$200,000 to churches. At one time he edited a religious journal in New York city, in which he sank a small fortune. During the Briggs controversy he was a stalwart conservative.

Education

— The French American College at Springfield, while designed chiefly to educate the French Canadian element in New England, is reaching also a much broader constituency. On the roll of its students this year are fourteen Italians, nine Armenians and enough from other races to make at least nine nationalities now represented in the attendance. Fourteen register as Roman Catholics. The tendency is to a longer period of student life year by year, more students having returned last autumn than ever before. Meanwhile the finances do not present as satisfactory a showing. The salaries of the hard-working teachers, most of whom receive less than \$1,000 a year, are in arrears for several months, and the projected and much-needed woman's building halts because only \$18,000 of the \$24,000 required have been raised. Sentiments both of patriotism and Christian statesmanship should impel benevolent persons who desire large returns for investments to come speedily to the assistance of this excellent school.

The Free Church Catechism*

In view of a general desire to see the exact text of the catechism just issued by the National Free Church Council of England, we give it herewith in full as we find it in the *London Independent*. It is a document sure to become both celebrated and influential.

1. *Question. What is the Christian religion?*

Answer. It is the religion founded by our Lord and Saviour Jesus Christ, Who has brought to us the full knowledge of God and of Eternal Life.

2. *Q. How must we think of God?*

A. God is the one Eternal Spirit, Creator and Sustainer of all things; He is Love, boundless in wisdom and power, perfect in holiness and justice, in mercy and truth.

3. *Q. By what name has Jesus taught us to call God?*

A. Our Father in Heaven.

4. *Q. What do we learn from this name of Father?*

A. We learn that God made us in His own image, that He cares for us by His wise providence, and that He loves us far better than any earthly parent can.

5. *Q. What does Jesus say about Himself?*

A. That He is the Son of God, Whom the Father in His great love sent into the world to be our Saviour from sin.

6. *Q. What is sin?*

A. Sin is any thought or feeling, word or act, which either is contrary to God's holy law, or falls short of what it requires.

7. *Q. Say in brief what God's law requires.*

A. That we should love God with our whole heart and our neighbor as ourselves.

8. *Q. Are we able of ourselves to do this?*

A. No; for, although man was made innocent at the first, yet he fell into disobedience, and since then no one has been able, in his own strength, to keep God's law.

9. *Q. What are the consequences of sin?*

A. Sin separates man from God, corrupts his nature, exposes him to manifold pains and griefs, and, unless he repents, must issue in death eternal.

10. *Q. Can we deliver ourselves from sin and its consequences?*

A. By no means; for we are unable either to cleanse our own hearts or to make amends for our offences.

11. *Q. How did the Son of God save His people from their sins?*

A. For our salvation He came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father.

12. *Q. What benefit have we from the Son of God becoming Man?*

A. We have a Mediator between God and men; one who as God reveals to us what God is; and, as perfect Man, represents our race before God.

13. *Q. What further benefits have we from our Lord's life on earth?*

A. We have in Him a brother man who is touched with the feeling of our infirmities, as well as a perfect example of what we ought to be.

14. *Q. What did He accomplish for us by His death on the Cross?*

A. By offering Himself a sacrifice without blemish unto God, He fulfilled the requirements of Divine Holiness, atoned for all our sins, and broke the power of sin.

15. *Q. What does the resurrection of Jesus teach us?*

A. It assures us that He has finished the work of our redemption; that the dominion of death is ended; and that, because He lives, we shall live also.

16. *Q. What do we learn from His ascension into Heaven?*

A. To be issued at once as one of *The Congregationalist Handbook* series. Price, four cents a copy; 100 copies \$1.25.

A. That we have in Him an Advocate with the Father, Who ever liveth to make intercession for us.

17. *Q. What do we learn from His session at the right hand of God?*

A. That He is exalted as our Head and King, to Whom has been given all authority in Heaven and on earth.

18. *Q. How does Jesus Christ still carry on His work of salvation?*

A. By the third person in the blessed Trinity, the Holy Spirit, Who was sent forth at Pentecost.

19. *Q. What is the mystery of the blessed Trinity?*

A. That the Father, the Son and the Holy Spirit, into Whose Name we are baptized, are one God.

20. *Q. What must we do in order to be saved?*

A. We must repent of our sin and believe on the Lord Jesus Christ.

21. *Q. What is it to repent?*

A. He who truly repents of his sin not only confesses it with shame and sorrow, but above all he turns from it to God with sincere desire to be forgiven and steadfast purpose to sin no more.

22. *Q. What is it to believe on the Lord Jesus Christ?*

A. It means that we rely on Him as our Teacher, Saviour and Lord, putting our whole trust in the grace of God through Him.

23. *Q. How are we enabled to repent and believe?*

A. By the secret power of the Holy Spirit working graciously in our hearts, and using for this end providential discipline and the message of the Gospel.

24. *Q. What benefits do we receive when we repent and believe?*

A. Being united to Christ by faith, our sins are freely forgiven for His sake, our hearts are renewed, and we become children of God and joint-heirs with Christ.

25. *Q. In what way are we to show ourselves thankful for such great benefits?*

A. By striving to follow the example of Jesus in doing and bearing the will of our Heavenly Father.

26. *Q. Where do we find God's will briefly expressed?*

A. In the Decalogue or Law of the Ten Commandments as explained by Jesus Christ.

27. *Q. Repeat the Ten Commandments.*

A. (Here the Commandments are set out in full.)

28. *Q. How has our Lord taught us to understand this Law?*

A. He taught that the Law reaches to the desires, motives and intentions of the heart, so that we cannot keep it unless we love God with our whole heart and our neighbor as ourselves.

(Here follow a detailed interpretation and explanations of the Ten Commandments.)

29. *Q. What special means has God provided to assist us in leading a life of obedience?*

A. His Word, Prayer, the Sacraments, and the Fellowship of the Church.

30. *Q. Where do we find God's Word written?*

A. In the Holy Bible, which is the inspired record of God's revelation given to be our rule of faith and duty.

31. *Q. What is Prayer?*

A. In prayer we commune with our Father in Heaven, confess our sins, give Him thanks for all His benefits, and ask, in the name of Jesus, for such things as He has promised.

32. *Q. Repeat the Lord's Prayer.*

(Here follows the Lord's Prayer and detailed explanations of its clauses.)

33. *Q. What is the Holy Catholic Church?*

A. It is that Holy Society of believers in Christ Jesus which He founded, of which He

is the only Head, and in which He dwells by His Spirit; so that, though made up of many communions, organized in various modes, and cattered throughout the world, it is yet One in Him.

34. *Q. For what ends did our Lord found His Church?*

A. He united His people into this visible brotherhood for the worship of God and the ministry of the Word and the Sacraments; for mutual edification, the administration of discipline, and the advancement of His Kingdom.

35. *Q. What is the essential mark of a true branch of the Catholic Church?*

A. The essential mark of a true branch of the Catholic Church is the presence of Christ, through His indwelling Spirit, manifested in holy life and fellowship.

36. *Q. What is a Free Church?*

A. A Church which acknowledges none but Jesus Christ as Head, and, therefore, exercises its right to interpret and administer His laws without restraint or control by the State.

37. *Q. What is the duty of the Church to the State?*

A. To observe all the laws of the State unless contrary to the teaching of Christ; to make intercession for the people, and particularly for those in authority; to teach both rulers and subjects the eternal principles of righteousness, and to imbue the nation with the spirit of Christ.

38. *Q. What is the duty of the State to the Church?*

A. To protect all branches of the Church and their individual members in the enjoyment of liberty to worship God, and in efforts to promote the Religion of Christ, which do not interfere with the civil rights of others.

39. *Q. What is a Christian minister?*

A. A Christian minister is one who is called of God and the Church to be a teacher of the Word and a pastor of the flock of Christ.

40. *Q. How may the validity of such a Ministry be proved?*

A. The decisive proof of a valid Ministry is the sanction of the Divine Head of the Church, manifested in the conversion of sinners and the edification of the body of Christ.

41. *Q. What are the Sacraments of the Church?*

A. Sacred rites instituted by our Lord Jesus to make more plain by visible signs the inward benefits of the Gospel, to assure us of His promised grace, and, when rightly used, to become a means to convey it to your hearts.

42. *Q. How many Sacraments are there?*

A. Two only: Baptism and the Lord's Supper.

43. *Q. What is the visible sign in the sacrament of baptism?*

A. Water: wherein the person is baptized into the name of the Father and of the Son and of the Holy Spirit.

44. *Q. What inward benefits does this signify?*

A. The washing away of sin and the new birth wrought by the Holy Spirit in all who repent and believe.

45. *Q. What are the outward signs in the Lord's Supper?*

A. Bread and wine: which the Lord has commanded to be given and received for a perpetual memorial of His death.

46. *Q. What is signified by the Bread and Wine?*

A. By the Bread is signified the Body of our Lord Jesus Christ in which he lived and died; by the Wine is signified His Blood, shed once for all upon the Cross for the remission of sins.

47. *Q. What do they receive who in penitence and faith partake of this sacrament?*

A. They feed spiritually upon Christ as the

nourishment of the soul, by which they are strengthened and refreshed for the duties and trials of life.

48. *Q. Why do Christians partake in common of the Lord's Supper?*

A. To show their oneness in Christ, to confess openly their faith in Him, and to give one another a pledge of brotherly love.

49. *Q. What is a Christian's chief comfort in this life?*

A. That in Christ he belongs to God, Who makes all things work together for good to them that love Him.

50. *Q. What hope have we in the prospect of death?*

A. We are well assured that all who fall asleep in Christ are with Him in rest and peace; and that even as He rose from the dead, so shall we also rise and be clothed with glorified bodies.

51. *Q. What has Jesus told us of His Second Advent?*

A. That, at a time known only to God, He shall appear again with power, to be glorified in His saints and to be the judge of all mankind; and that for His Appearing we should be always ready.

52. *Q. What is the Christian's hope concerning the future state?*

A. We look for the life everlasting, wherein all who are saved through Christ shall see God and inherit the kingdom prepared for them from the foundation of the world.

For Endeavors

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Feb. 19-25. A Missionary Church. Acts. 13: 1-12.

This age is fond of applying certain adjectives to churches. We hear of free churches, of family churches, of down-town and up-town churches, of institutional and people's churches. How seldom, however, is the characterization "missionary" applied to a church. Could any title be more honorable or accord better with the original design of its founder? We are not prepared to say that it does not deserve the name of Christian if it cannot also be called missionary, for it is true of churches as it is of individuals that "there is a wide difference between the least which God requires and the most which he desires." Some individuals in the Christian Church are weak and discreditable specimens of the type. But Christ holds on to them so long as they evince a spark of loyalty to him. So he bears with churches that call themselves by his name even though they have hardly ever felt the thrill of the same passion for humanity which moved his heart.

No church is a missionary church which does not give regularly to distinctively missionary work, and on a scale which will bear comparison with its home expenses. The real test of the missionary ardor of a church, as of an individual, is not the earnestness of its prayers, or the eloquence of its professions, but the readiness, constancy and liberality with which it unties its purse-strings to the claims of the needy world. No church is so poor that it cannot afford occasional missionary collections. I know one young church whose building problem would be much simpler if it had reserved for itself the money given in benevolence during the two and one-half years of its existence, but it has chosen at the beginning of its life to follow the course which God approves and we are sure that in the end it will find the promise fulfilled that there is that scattereth abroad and yet increaseth.

No church deserves to be called missionary that does not do the missionary work which lies closest at hand. Christ's order was to begin at Jerusalem. Even in the most favored locality a church may find a field for just as hard and necessary labor as if it were located

in the slums. One cannot discharge his duty by drawing a cheque for a mission on the Congo and neglecting the un-Christianized people in his own neighborhood, even though some of them may live in brown-stone fronts.

But no church can claim the epithet missionary whose thoughts and sympathies do not flow out into the most distant corners of the earth. The real missionary enthusiasm knows no bounds of city, state, or nation. It seeks the lost and the benighted wherever in God's world they await the coming of the messenger of light. To look upon the missionary work at home and abroad as a unit is to quicken desire for a part in all its numerous ramifications.

Because Christian Endeavorers are to compose the church of the future, because in many cases they are the very marrow of the church of today, they ought to have a glorious share in affixing this most complimentary title to the churches in which they are working and worshiping. By enrolling themselves in the Tenth Legion, or by consecrating thoughtfully some portion of their time and substance to the cause of missions, they can kindle a blaze whose warmth in time will penetrate the most indifferent church.

Parallel verses: Matt. 22: 9; Mark 16: 15; John 17: 18; Acts 16: 9; Rom. 10: 15; 2 Cor. 5: 14; 8: 2.

SECRETARIAL COURTESY

At this time of the year officials in State and local unions are sending forth their annual letters to the societies. These messages have been carefully prepared. They are sent out at an expense of time, printing and postage. They embody the conclusions of skilled workers regarding departments of Endeavor and offer suggestions relative to advance steps.

Every secretary should recognize these facts and for their sake give the letters courteous attention. The wastebasket is not their immediate destination, nor should they lie shelved until usefulness is impaired. Such communications are not the property of the secretary, but of the society. The obligations of office demand that they be presented for thoughtful consideration, possibly for affirmative action. If not the latter, a reply sent to the writers should state that it was inexpedient to comply with the requests. The purpose for which the letters are mailed is defeated unless some response is made. Be courteous in the capacity of secretary as in the position of friend.

PARAGRAPHS TO THE POINT

Reports already received from the country at large show the increasing strength of Endeavor as it opens a new year.

Prof. Amos R. Wells's exercise, The Christian Endeavor Rainbow, was very generally used in connection with the 18th anniversary.

One society reports that its missionary committee writes a sentence of latest information from the field upon a blackboard for concert reading at each meeting.

Rhode Island Endeavorers are planning a strong program for Feb. 21, 22. Among the speakers announced are Secretaries Baer, L. D. Wishard and Dr. Floyd Tompkins.

President McKinley sent the following telegram to President Clark, Feb. 2: "You have my hearty congratulations and best wishes for the great organization over which you preside."

Home Missionary Fund

| | |
|---|--------|
| A Friend, Dover, N. H. | \$2.00 |
| Mrs. John Phelps Taylor, Andover. | 2.00 |
| F. W. Spaulding, Clifton Springs, N. Y. | 2.00 |
| B. A. R. Grafton. | 4.00 |
| A Friend, Needham. | 4.00 |
| A Friend, Andover. | 2.00 |
| A Friend, Boston. | 2.00 |
| A Friend, Boxford. | 2.00 |

NEBRASKA.

I shall be thankful if the dear old friend that has been coming to our home so long may still be donated from your Home Missionary Fund. I should most certainly miss its light and inspiration if it ceased its weekly visits, and still, with a salary barely covering the cost of living, it is next to impossible for me to subscribe. Your paper not only supplies us with a full and correct view of current events, but also furnishes seed thoughts for many a sermon. With sincere thanks for past favors.

We never need to make pilgrimages to find our religious opportunities.—Charles R. Brown.

A View Point for Two

On "Occasional" Reading: "O, I see it once in a while," said a Congregationalist, recently, of this paper. Little marvel that he was out of touch with the denomination, and that his personal contribution to his own church was not in proportion to the office which he held.

The instance of the minister who was "liable to preach a good sermon any Sunday" applies. There is a "liability" that every issue of *The Congregationalist* will contain that which you can ill afford to overlook. Its sight is broad, its sense of the important and timely is keen. The output is therefore valuable.

Irregular reading results in sporadic intelligence. The approaching International Council demands special alertness in keeping step with denominational progress. Occasional reviews do little to inspire enthusiasm for our own work; it comes rather from full and frequent reading. To that end this journal becomes a necessity.

The Congregationalist is a discourager of lukewarmness. \$3 a year (\$2 in Church Clubs) will bring it to your table or to that of your friends. To whom shall we send it?

Yours, *The Congregationalist*,

Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 606 Congregational House, Rev. Joshua C. Pitt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607, Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Gotb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids for hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 615 and 618 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 606, Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplied in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to R. S. Snow, Corresponding Secretary, Room 601, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenise D. D., President; George Gould, Treasurer.

News from the Churches

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Monday, Feb. 13, 10 A. M., Pilgrim Hall.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

HAMPDEN ASSOCIATION, Cooley's Hotel, Springfield, Feb. 14, 9:30 A. M.

FRANKLIN ASSOCIATION, Feb. 14, Greenfield.

PLYMOUTH ASSOCIATION, Feb. 21, Kingston.

NORFOLK ASSOCIATION, Feb. 21, Quincy.

CENTRAL NEW HAMPSHIRE CONGREGATIONAL CLUB, Franklin Street Church, Manchester, Feb. 15.

OF SPECIAL NOTE THIS WEEK

How an Ohio church will get a pastor.

An aroused Michigan congregation.

A notable Vermont anniversary.

New Hampshire's round-up of the year.

Commendatory plans in a Newport, R. I., church.

What a testimony to a Maine pastor's spirit!

NEW HAMPSHIRE UP-TO-DATE

The General Association of New Hampshire passed a vote at one of its meetings that statistical reports received from the churches after Feb. 1 cannot be used. At that date this year returns had been received from all but four, of which three were hardly expected to report. The summary shows a loss during 1898 of 168 church members, and 405 members of the Sunday school. An increase of 272 families is reported, and a gain of \$1,389 in charities and \$18,950 in home expenses. The total membership of the churches is 20,251, with 20,642 in the Sunday schools, and 8,125 members of the Y. P. S. C. E. The total charities is \$50,756, with \$16,515 in benevolent legacies. The churches having over 10 additions by confession during the year are: East Andover, 22; Portsmouth, 20; Haverhill, 20; Nashua, First, 17; Hinsdale, 16; Wolfboro, 16; Manchester, First, 10; North Hampton, 13; Plymouth, 13; Surry, 12 (the largest relative gain in the State); Rindge, 11. The returns for the State were sent to Secretary Hazen Feb. 4.

A DECADE IN DORCHESTER

Last week the Second Church, Dorchester, Mass., celebrated with its pastor, Dr. Arthur Little, the tenth anniversary of the present pastorate. Sunday morning Dr. Little preached a reminiscent sermon appreciative of the kindly relations of the ten years and showing some of the results. At the beginning of the pastorate the membership was about 400. Since then there have been a total of 486 additions, of which 180 were on confession. The losses have been 198, making the net gain 288 and raising the total membership to 691. There have been 184 baptisms and 72 Bibles given away. The S. S. roll has reached 1,000, with a maximum attendance of 676. The financial record of the decade shows up gratifyingly and attests the value to this church at least of the weekly offering plan. The total receipts of the period are \$205,383, of which the Sunday school contributed over \$4,000. About half of the whole amount was given to various benevolences at home and abroad.

On the Tuesday evening following a large reception was tendered the pastor and his wife in the church parlors, at which representatives of many churches in Boston and vicinity were present, including various other denominations. The entire function was a notable credit to the anniversary. Light refreshments were served.

THEMES OF SERMONS AND CLASSES

The Central Church, Brooklyn, to which Dr. Behrens preaches, is hearing a course of sermons built entirely on orthodox lines, which give "no man's theology," however, but only Bible truths. The discussions for about five months will deal with the development of spiritual life among young people under the subject, Half Hours with Jesus, with such topics as: What Jesus Had to Say About His Authority as a Teacher, About the Guidance of the Church by Himself, About God, About His Authority as King, About Nature, About Religion, About the Final Judgment, About Heaven.—In Brookline the Leyden Church has a "topic class" for men and women, which meets every Sunday noon, with Rev. John L. Kilbon as leader. Some of its subjects taken from the printed announcement are: "How the Other Half Lives," (Oppressive conditions in the life of the poor. Compensations and alleviations.

What can we do to improve the situation?) Sunday Labor (How far is it necessary? Can a consistent Christian engage in it or employ it? Sunday travel from the labor view point?) Relations of the Church and the Public Schools. (How can they help each other? Christian influences in public education.) Sunday Reading. (Religious newspapers. Sunday papers. What kind of books?) The Higher Criticism. (What is it? Its uses and abuses. Fixed results.) Women in the Business World. (Is their presence a good thing for business? Is it good for the women? Results in their home and church life.) Personal Expenditure. (How far should it be governed by settled principles? Reasonable limits of luxury.) Christian Science. (Its philosophical and religious characteristics. Its practical results. How should we treat its claims?)—Some Sunday evening addresses which have aroused marked interest in Steubenville, O., were given by Rev. C. C. Merrill on the general subject, Christianity and Human Affairs, with topics as follows: Christianity and the Labor Question, What Christ Would Say to the Employer and to the Workingman, What Applied Christianity Can Do for Poverty and with Politics, How a Christian Man Should Vote, Other Things a Man Should Do for a Good City Government, etc.—The church of Augusta, Me., is having a brilliant lecture course on Great Reforms that Need Our Help. The pastor, Rev. J. S. Williamson, gave the first of the series, which will be followed by prominent men of the church.

A prominent feature in the work at Compton Hill, St. Louis, is a series of lantern discourses given the last Sunday evening in each month on the Reformation in England and the Rise of Democracy, with the titles: The Dawn of the Reformation, Its Progress Under Henry VIII., The Emancipation of the Scriptures and the Tragedy Round the Throne of Edward VI., The Victory that Overcometh, The Reign of Mary Tudor, The Cradle of Civil and Religious Liberty, From Tyburn Tree to Scrooby Manor, The Rise of the Pilgrim. Thus far the house has been crowded.—Two series of Sunday evening discourses come to notice and are somewhat similar. Dr. Boynton of Detroit has given five addresses to parents: Homes, Ancient and Modern; The Idea of Parenthood; The Rights of the Child; The Child and the Community; The Child and the Kingdom of God. And Rev. W. C. Ferris, W. Cornwall, Ct., has dealt with The Home under: The Home—The Nursery of American Greatness; The New England Home Endangered; No Home without Love; The Child—Parental Responsibilities and Opportunities; The Ideal Christian Home; The Home Eternal.—During a few weeks in Middletown Springs, Vt., Rev. H. L. Bailey has completed a series of evening sermons, the majority of the auditors being men and boys, on The Battles of Young Men: with Heredity, against Environment, for Business Success, the Conflict of Character Building, for Culture, the Conquest of a Home, for Eternal Life.

RECENT REVIVAL WORK

Spring Valley, Ill., Rev. J. H. Wilson, pastor, as a result of a three weeks' meeting, has received 88 persons to membership. The ages ranged from eight to 78, and of them 50 were baptized. Rev. F. W. Hoover, also, a neighbor to Denver, Ill., is conducting daily meetings of great interest in that place. Large audiences fill the church every night. Ten members were received Jan. 29. Mr. Hoover has a large home missionary parish.—As a result of extra meetings conducted by the pastor, Rev. W. P. Pease, the frontier church of McDonald, Kan., has recently received several members on confession. Previous to Jan. 1 it had been pastorless for three years.—Special meetings are being held at the South Church, Red Oak, Io., in which General Missionary St. John is assisting. Thus far about 20 conversions have been reported.—Fruit, Col., is rejoicing over a good work under Rev. R. H. Harper, the new pastor. Twenty-six persons have begun the new life.—In Washington State Dayton has held special meetings, conducted first by Rev. Harry Young and later by Rev. William Davies. Cathlamet is being aided by Rev. Samuel Greene. At Touchet Rev. A. B. Olds is conducting special meetings without outside help. Revival meetings are also in progress at Pleasant Prairie, Tekoa and Medical Lake, the pastors helping one another. Taylor Church, Seattle, Rev. G. H. Lee, pastor, has been greatly blessed in the labors of Evangelist A. Y. McGregor, a young Scotchman, who has preached every evening for the past two weeks with great earnestness and power.—A successful series of meetings has been conducted at Genesee, Idaho, by the pastor, Rev. W. C. Fowler, assisted by General Missionary Walters. A considerable number have been hopefully converted.—Special meetings have closed at Parker, Okl. Immediate results are a quickened church and 23

accessions, 17 on confession. At Hennessey several leading business men have confessed Christ. The work is quiet, deep and promises to be far-reaching. Word comes from Alvaretta, where special meetings have been in progress for over two weeks, that "the work is big with blessing."—In Red Oak, Okl., in Buena Park, Cal., and in Inkster, N. D., interest has centered lately around special evangelistic efforts.

MISSIONARY ZEAL IN BANGOR, ME.

In addition to our recent statement in general about the increasing zeal in missions among the Bangor churches, a few more details will doubtless be of interest. Central Church, Rev. J. S. Penman, pastor, may be called the banner missionary church in Maine, if not New England. Last year it was credited with giving \$253 to the American Board. For the year 1899 it has assumed the salary of Dr. Gordon in Japan, \$525 a year; its Sunday school has already raised the amount necessary to support a native evangelist, about \$50; its infant class has put \$15 into the Micronesian Navy; one of its members assumes \$300 of the amount to secure an agent to push the forward movement. All this is done without interfering with the work of the Auxiliary to the Woman's Board, which, uniting with the First and Hammond Street Auxiliaries, is trying and will succeed in the effort to raise their third of \$300 for the support of a lady missionary in Turkey. At the same time its contributions to the Maine Missionary Society, the A. M. A. and local charities have nearly doubled.—Hammond Street, Rev. H. L. Griffin, pastor, has secured the support of a missionary at \$550. If the Bangor churches, or two of them, succeed in supporting three missionaries and one native evangelist at an advance of nearly three times what they have done, the fact should stimulate the rest of our constituency.

THEOLOGICAL SEMINARIES

Andover

The following men have been appointed to speak at Commencement: G. G. Brown, F. W. Leavitt, J. E. Le Bosquet, John Reid, M. W. Stackpole, W. E. Stevens.—Dr. C. C. Torrey was given an enthusiastic ovation at his first lecture after the announcement by the president of his election to the Taylor foundation in Biblical theology.—J. N. Haskell, after a year's absence, has returned to the Middle Class.—At the last meeting of the Palestine Exploration Society in London Dr. Selah Merrill, curator of the Andover Museum, was added to the general committee with the Bishop of London, John M. Cook and Professor Mahaffy.—A delightful concert was given at the Andover Guild House last week.—Yes F. Fisher has read a paper on St. Paul's Use of the Wisdom of Solomon.

Hartford

Mrs. C. D. Dill of East Orange, N. J., offers to give copies of Finney's Autobiography to members of the Senior Class who speak English who do not already possess a copy, but would like one. The members of the class greatly appreciate the offer.—Rev. G. P. Knapp of the class of 1890 addressed the missionary meeting last week.—Mr. Jonathan Morris, a trustee and for many years treasurer of the seminary, died last week.

Yale

The Y. M. C. A. of the theological school observed the traditional Day of Prayer, while the university postpones its observance till Feb. 12. Regular exercises were suspended and a general meeting held in Marquand Chapel at 11 o'clock, at which Professor Porter presented Henry Drummond as "the apostle to college men" in a sympathetic and inspiring talk. Reports were presented by representatives of various colleges in the seminary concerning Christian life and work in their colleges. In the evening a general prayer meeting was held. Mr. L. T. Reid went to Amherst to represent the Amherst alumni attending Yale.—A Greek Sculptor was the subject of a lecture by Professor Hoppin last week; Plautus and Terence by Professor Morris.—In the Leonard Bacon Club course Dr. A. Z. Conrad of Worcester lectured on Ministerial Power. The club debated that, The action of the recent Episcopal convention in regard to divorce was wise.—Among the best addresses of the year was the Senior address on The Soul's Experience an Epitome of Revelation, by E. W. Lyman.—Professor Stevens has been granted a year's leave of absence. With his family he will travel abroad, leaving in May and returning at the opening of the fall term in 1900.

Oberlin

Dr. Warren of Michigan spoke on Home Missions, and Professor Carver of the college gave three special lectures on Sociology last week.—J. H. Dick-

son, special, is giving stereopticon lectures in neighboring towns in order to awaken interest in the Ceylon mission field, which he enters next summer. —Professor King addressed the State S. S. conference at Greenville, Mich., on the subject, The Sunday School the Layman's Theological Seminary. —Exercises in the Slavic department have been held during the past week at the house of Professor Miskovsky, who has been confined by illness.

Chicago

Prof. Graham Taylor visited Yankton College on the Day of Prayer for Colleges. —The students' missionary circle studied during January The Autobiography of J. G. Paton, The Life of Bishop Hannington, by Dawson, The Story of Madagascar, by Mears, and Page's Life of David Brainerd. —The Y. M. C. A. work in the seminary is conducted by these committees: devotional, missionary, social, reading-room, athletics and intercollegiate. —The weekly meeting at Chicago Commons, the seminary settlement, was addressed Jan. 31 by T. J. Morgan, a prominent trades union leader. His subject was Labor Copartnership.

CLUBS

MASS.—The Lowell Club met Feb. 6 at the Trinitarian Church. Mayor Crowley spoke on The Citizen and the Official and there was a discussion of church federation by representatives of the Methodist, Universalist, Presbyterian and Baptist churches, followed by a brief program of songs and readings from the works of Rudyard Kipling. Rev. W. A. Bartlett is president.

The Berkshire Club recently held its annual meeting in Pittsfield. After dinner an address was given by Prof. F. H. Giddings of Columbia University on New Responsibilities of the American People.

CAL.—The San Francisco Club held its first meeting of the year Jan. 24 at the California Hotel. The address, by Rabbi Jacob Voorsanger, of the leading Jewish synagogue, on Judaism and Christianity, was greatly enjoyed.

NEW ENGLAND Massachusetts

[For Boston news see page 196.]

READING.—A new and enriched order of service has been inaugurated, meeting with general approval. A change from the parish system is being agitated. A committee of five has been chosen to consider and report on church incorporation.

MARION.—First. The 100th anniversary of the ordination and installation of Rev. Oliver Cobb, D. D., was celebrated last Sunday. The pastor, Rev. H. L. Brickett, preached a historical sermon on The Influence and Power of a Consecrated Pastor. Dr. Cobb's pastorate extended over 50 years till his death. He was succeeded by his son, Rev. Leander Cobb, who also remained until his death, the two pastorates covering 73 years. Dr. W. H. Cobb, librarian at the Congregational House, Boston, is the son of Rev. Leander Cobb.

HARWICH.—Rev. G. Y. Washburn has presented his resignation, to take effect April 1. The action was made necessary by his imperative need for rest. His pastorate has been notable for the number of additions, 50 having been received during two years. The latest achievement is the incorporation of the church. The resignation is much regretted. The church has been constantly loyal to the pastor, supporting his work and remembering him with gifts. By his earnestness he has made an impression upon the community that will not be quickly forgotten. He retires to Everett, Mass., where he hopes to recover his strength.

LOWELL.—Trinitarian. A marble tablet to the 11 members of the church and Sunday school "who served God and the nation in the Spanish-American War, 1898" was unveiled last week under the auspices of the Men's League. There were addresses by the mayor and the pastor, Rev. G. F. Kenngott, with brief remarks by representatives of the Sixth Regiment, in which a majority of the men served.

WORCESTER.—Piedmont has increased the number of its deacons from six to 10. The Australian ballot system has been adopted for all elections. Since the coming of Dr. Scott last July 22 new members have been added and 70 new sittings have been taken, increasing the income by \$500. The pastor is rapidly getting acquainted with his people, having made 150 calls in the month of January. The benevolences last year amounted to \$11,161 and home expenses were \$14,300.

Paine

VINAL HAVEN, although a union church, has been for two years under the care of Rev. H. J. Wells, who came from the Congregational

church in Union. His period of work here has resulted in marked progress. A Woman's Missionary Society of 30 members has been formed, missionary collections (a new departure) have been regularly taken, and a Sunday school and special meetings have been regularly held in one out-district, with increasing interest. The home Sunday school is one of the largest in this section, having an average attendance of 200. In two years 59 persons have joined the church, 42 on confession, 17 by letter, making the membership 120. The meetings held last November with the aid of Evangelist Gale were a great help. Already 18 persons have joined the church as the first fruits. The Sunday evening service has since that time been made evangelistic, "the net being drawn" regularly and almost always with some response. A chorus under the lead of Dr. Luce is a great help.

SOUTH PARIS.—Rev. R. J. Haughton has resigned after a successful service of over six years. During this time 52 new members have joined the church on confession and 15 by letter. The congregations have largely increased. The finances are on a better basis taken by free-will offerings and have largely increased.

DENMARK'S pastor, Rev. C. F. Sargent, ministers to a district 12 miles long and nine wide, including Brownfield and often East Fryeburg. There are meetings in two churches, three schoolhouses and a hall. A public library of about 100 volumes is formed. An effort to liquidate the small debt is being made.

SOUTH BERWICK.—Regarding Dr. Lewis, whose 25th year in this pastorate was recently celebrated, it was said that it was due largely to his spirit that all the churches in the town had become one church of Christ, whose several branches were ministered to by different pastors.

Continued on page 210.

ROYAL Baking Powder

Made from pure
cream of tartar.

Safeguards the food
against alum.

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

Woman is the Nervous Part Of Humanity

Man the muscular—the peculiar needs of the gentler sex are best supplied by the pure blood, good appetite, better digestion, greater strength which comes from taking Hood's Sarsaparilla. "It made me a new woman," write many warm friends who have realized its benefits. It is unquestionably the best medicine money can buy.

The Congregationalist SERVICES FOR

LENT.

Many churches of our denomination find it advantageous to arrange for a special series of services during the six Sunday evenings in Lent, beginning Feb. 19 and leading up to Easter Sunday, April 2. The following Orders of Service, with music, will be found well adapted to such a plan. No. 9 should be used at the midweek service in Passion Week or, better, at a special Good Friday service. Other services of the Series upon different themes are perhaps equally adapted to some of the Sundays. We shall be pleased to send the entire set of thirty-nine services as samples to clergymen and Sunday school superintendents on receipt of 15 cents. We have sold nearly a million and a half copies and the demand is still large.

- No. 5. Forgiveness of Sins.
- No. 6. Trust in God.
- No. 7. Days of Our Youth.
- No. 8. House of Our God.
- No. 27. The Master and His Disciples.
- No. 36. A Service of Praise for Palm Sunday.
- No. 9. A Service for Passiontide.
- No. 10. A Service for Easter.
- No. 26. I am the Living One (suitable for Easter).

THE CONGREGATIONALIST,
14 Beacon Street, Boston.

OLD DUTCH.

Perhaps this table shows, as effectually as half a chapter of explanation; the tendency of furniture this season.

The whole aim is upward. Choicer wood, more elaborate detail, richer carving, and a greater range and beauty of finish are all to be noted in the furniture of 1899. It is not an ambitious attempt of the cabinetmakers of the country, but a fair interpretation of the legitimate demand as they find it.

For this reason a few details of this Table may be interesting. The wood is quartered-grain white oak, skillfully stained to the color of the Dutch furniture of the 15th century. This is now the most fashionable finish for both the dining-room and library of a house.

We have over 200 pieces of antique Dutch finish now on our floors.



PAINE FURNITURE CO.,

RUGS, DRAPERIES and FURNITURE,
48 CANAL ST., BOSTON.

Continued from page 209.

BATH.—The late Rodney Hyde, Esq., left legacies as follows: \$500 to Winter Street Church for its poor fund, \$2,000 for the poor of the city, \$2,000 to the Seaman's Friend Society, \$5,500 to the Home Missionary Society and \$6,000 to the American Board.

MACHIAS observed the Day of Prayer for Colleges as usual by special remembrance of the 20 young people who are away studying. Each was remembered with a letter and special prayer was offered for them.

Blanchard loses by the death of Deacon Jacob Blanchard one who has filled the office of deacon 50 years.—In Cranberry Isles Miss Washburn and Mrs. Gray are assisting Rev. C. N. Davie, working a week at Little Deer Isle.—At Litchfield Corner Rev. S. A. Abraham and wife have arrived and taken possession of the parsonage.—Miss Sophia Spofford of Rockland, widely known as the honorary secretary of the Maine branch W. B. M., has just celebrated her 80th birthday. She has been confined to her room four years with a broken hip.

New Hampshire

HENNIKER.—The golden wedding of Deacon and Mrs. S. W. Carter was celebrated, Feb. 1, by a large gathering of friends, who left substantial testimonials of their high regard for the venerable couple in the shape of an elegant gold-headed cane to the deacon and a Morris chair for his wife, besides silver and china ware and \$15 in gold.

MANCHESTER.—First is sorely bereaved by the recent death of Josiah S. Shannon at the age of 81, who was ever deeply interested and active in everything pertaining to its welfare. For more than 50 years he was clerk and paymaster of the Manchester Mills, and maintained a high reputation for his strict integrity.

PORTSMOUTH.—Special union religious services have been inaugurated, beginning with a mass meeting of the young people Sunday evening and continuing through the week, with addresses each evening by distinguished clergymen from Boston and vicinity.

ATKINSON.—The recent death of Joseph Grover at the ripe age of 90 removes the oldest man in town and the oldest member of the church, he having been connected with it for more than 60 years. He was a man of retiring habits, but industrious and of sterling integrity.

NEW IPSWICH has recently lost by death two valued members, who were the oldest, Mrs. Sarah Bennett and Russell Farwell. They were most constant in attendance at church and Sunday school up to the last.

FRANKLIN.—The union meetings begun in December were continued with increasing attendance and interest. Congregations are much larger and special meetings have been well attended.

FRANCESTOWN.—The 69th birthday of Mr. G. E. Downes, who has been a member of the choir for 50 years, was happily celebrated with a pleasant gathering at his home.

The Monadnock Association has issued a leaflet, which contains an outline of the Biblical teachings after the Keswick plan, called Steps to and in the Blessed Life. Spalter & Co. of Keene are the publishers.—By the will of Miss Frances G. Whidden the First parish and the Old People's Home, Dover, receive each a legacy of \$1,000.

Vermont

WEST BRATTLEBORO.—At the annual mite box opening supper was served, an address was made by Rev. Mary E. Norton of Newfane on Slum Work in the Cities, and about \$30 were secured for the Woman's Home Missionary Union. The 84th birthday anniversary of Rev. Lewis Grout, formerly missionary among the Zulus, was observed Jan. 28. A number of friends called upon him at his home. He is remarkably vigorous in body and mind.

Rhode Island

NEWPORT.—United. Dr. McLellan has just completed a series of Sunday evening sermons entitled Short Talks about Great Facts. Men have been in attendance in a larger proportion than women.—Union is burdened with a mortgage of \$2,300 and other debts amounting to \$500. It is planned to raise sufficient funds this year to cancel all obligations and to repair the meeting house, so that by the end of 1899 the property may be rededicated free from debt. A special fund was started at the

celebration of the 75th anniversary, which began Jan. 22 and continued three days. The *Congregationalist Handbook*, with the program of church services printed on the back, is adopted by the church. Rev. Byron Gunner is pastor.

Connecticut

PLAINVILLE.—During the four years that Rev. Dr. J. E. Herman has been pastor 81 new members have been added, the majority on confession. The debt has been reduced \$200, leaving a balance of \$1,000, which will now receive attention. About \$700 have been spent in repairs of the property. The benevolences have largely increased during the four years. It has been voted to grant Dr. Herman a month's leave of absence, to be taken at his option.

EAST HAMPTON.—The women have raised and spent \$350 in repairing and improving the church edifice, besides increasing their missionary offerings materially. The Sunday school has given three times as much as in 1897. The King's Daughters have raised \$250 to grade the church green, and \$100 have been added to the salary of the pastor, Rev. William Slade.

POQUONOCK.—At the close of a recent Sunday morning service Miss Clara M. Hathaway, through the pastor, Rev. W. C. Prentiss, presented the church with two silver plates for receiving the weekly offerings. This gift is a memorial to her mother, who died about two years ago.

MIDDLE STATES

New York

SYRACUSE.—Plymouth. The Week of Prayer was observed Jan. 29-Feb. 4.—South Avenue. The revival services conducted by Evangelist Chafer were specially helpful.—Geddes. Rev.

Continued on page 211.

WASHINGTON TOURS, \$23, including side trip to Mount Vernon and Alexandria, under the personally conducted tourist system of the Pennsylvania Railroad, leaving Boston Jan. 23, Feb. 6 and 27, March 13 and 27, April 3, 10 and 24. Seven days, Boston, \$23; New York, \$17. Side trip to Old Point Comfort. Itinerary of D. N. Bell, tourist agent, 205 Washington Street, Boston.



Fresh Milk!

Put the case to yourself for a minute. If, for the next six months, it was necessary for you to live on a milk diet exclusively, would you prefer dried milk, condensed milk, milk that is weeks and months old, or would you prefer nice fresh milk? Think of this and give the baby good fresh milk modified with

Mellin's Food

In August our babe, then 8 months old, had a very severe attack of cholera infantum; she had also been troubled with indigestion from birth, and previous to her sickness had always used condensed milk. Our physician recommended Mellin's Food with fresh cow's milk, and since the use of Mellin's food our baby is getting fat and rosy. I will cheerfully say to all mothers, Mellin's Food is just the best thing for bottle fed babies. Mrs. John K. White, Lumberville, Pa.

Send us a postal for a free sample of Mellin's Food.

Mellin's Food Company
Boston, Mass.

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EAGLE BRAND

CONDENSED MILK

HAS NO EQUAL AS AN INFANT FOOD.

"INFANT HEALTH" SENT FREE. NY CONDENSED MILK CO. NEW YORK



Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

BOSTON AUXILIARY OF THE AM. MCALL ASSO. Miss Edith Stearns, Treas., The Charlestown, Boston.

CENTRAL CONGREGATIONAL CHURCH, West Ellis St., Atlanta, Ga. If pastors will write, visitors to the city will receive a hearty welcome. Frank E. Jenkins, pastor.

WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Dox, 2 Linden St., Worcester, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

THE AMERICAN TRACT SOCIETY furnishes Christian workers with gospel literature in many forms and in many languages. Contributions are greatly needed for its vast colportage work among immigrants, in the army and navy, and in the neglected regions of the South and West. Headquarters at 10 East 23d St., New York. Louis Tag, treasurer. Gifts from northern and eastern New England should be sent to the Boston depository, 54 Bromfield St., Boston. Rev. George H. Cate, district secretary; R. F. Cummings, agent.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. B. WELLS, President.
Rev. W. C. STITT, Secretary.
W. C. STUBBS, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (right words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted. A young woman of college education and experience desires a position as instructor in Science, History or Mathematics. Satisfactory references furnished. Address D., care of *Congregationalist*.

Companion. A young lady of refinement would like a position as companion or would do light duties where she can have a good home. Near Boston preferred. Address A. C., 9 Vernon St., Wakefield, Mass.

Manufacturing Business. A good chance for reliable part wishing to engage in manufacturing business. Building nearly new, owned by stock company, with power, very near railroad station in pleasant country village. Correspondence solicited. Address "Business," care of *Congregationalist*, Boston, Mass.

Wanted, a Christian home within one hundred and fifty miles of Boston, in which a girl, fifteen years of age, can earn board and small wages, or schooling. Address Boston Children's Aid Society, Room 43, Charity Building, Boston, Mass.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. **The C. S. BELL CO., Hillsboro, O.**



CHURCH CARPETS

AT MANUFACTURERS' PRICES. **JOHN H. PRAY, SCNS & CO.,**
CARPETS AND UPHOLSTERY.
WASHINGTON ST. OPP. BOYLSTON ST. BOSTON.



Continued from page 210.

E. S. Waldorf is having prayer meetings of over 100 attendance, about the membership of the church. He is giving on Sunday evenings to large congregations outlines of Charles M. Sheldon's *In His Steps* and other books.—Secretary Curtis of the H. M. S. has recently spent two weeks visiting fields in Greater New York, visiting 13 and speaking in eight.—*Good Will.* At a reception the members of the Betah Society, a class of young ladies, presented to the church a fine crayon portrait of their former pastor, Rev. H. N. Kinney.

NEW YORK.—*Forest Avenue.* Mr. Broch is attaining a slow and steady success. Both Sunday school and congregation are growing. Three communions have passed since he came, and 17 new members have been admitted. Ten new teachers have come into the Sunday school. A Men's League is doing good work. The finances are in such shape that it is only a question of a short time when the church will be on a sound basis in all respects. The building has been painted, and the church within and without has a prosperous look. The neighborhood is receiving new families.

PARKVILLE dedicated its new house Jan. 22. The sermon was preached by Dr. C. C. Creggan, and the dedication prayer was offered by the pastor, Rev. M. P. Welcher. Drs. C. L. Wells and R. J. Kent, respectively, made an address and preached a sermon in the evening. Several days following were partially devoted to special exercises of marked interest.

Pulaski distributes among its members *The Congregationalist Handbook* with notices of the mid-week meeting printed on the back.—The church in Poughkeepsie has recently assumed the entire financial support of Dr. G. C. Reynolds of Van, Turkey.

THE SOUTH Georgia

ATLANTA.—*Central* is having unwonked prosperity under the ministry of Rev. F. E. Jenkins through the application of modern methods. Effective work for the evening services is being done in near-by boarding houses.—*First* followed Week of Prayer services with evangelistic efforts and 15 persons made profession. A gospel temperance union has been formed in the church.

Macon has recalled Rev. J. R. McLean and unusual prosperity abounds.

THE INTERIOR Ohio

SPRINGFIELD.—*First* is still without a pastor, but a committee of seven, composed of men and women representing nearly all departments, is seeking the proper leader. No recommendation will be made to the church unless the committee is unanimous.—*Lagonda Avenue.* The evening congregations are much larger than those of the morning and the Sunday school is growing in numbers and spirit. Rev. W. H. Baker is giving great satis-

faction by his energy and devotion. The church is composed almost entirely of working people.

DAYTON.—*Central* has received an impulse from the recent visit of Dr. Fraser and Rev. Messrs. Baker and McMillen. A new S. S. library has been formed, and the pastor, Rev. J. W. Rain, is, as usual, elected S. S. superintendent.

Illinois

[For other Chicago news see page 193.]

CHICAGO.—Mrs. Ida V. Woodbury of Boston has just closed a four weeks' campaign in this vicinity, in the interests of the A. M. A. The campaign was planned by the women of the Illinois Union. She has given universal satisfaction and has spoken on nearly 50 different occasions, appearing in the strongest churches, like Union Park, New England, South, First, Lincoln Park, Leavitt Street, Warren Avenue; also in Evanston, Oak Park, Elgin and Aurora. She addressed the Ministers' Union and the students of the Seminary and Wheaton College, besides many missionary societies. She has given a decided impetus to missionary activities and will receive a hearty welcome when she comes this way again.

Indiana

EAST CHICAGO.—A pastorate of steady and productive fruit bearing closes with the retirement of Rev. F. E. Bigelow. Five years ago, when he came, the church was feeble in numbers, encumbered with a debt incurred in building and a needy work of the H. M. S. Now it is out of debt, self-supporting and identified in its benevolent life with the various denominational societies. A quiet work of grace has marked the advancing years, and the membership is stable, spiritually alive and harmonious. Mr. Bigelow is a Massachusetts young man, but his education has been mainly in Olivet, Evanston and Chicago. He will graduate with the class of '99 from Chicago Seminary.

CARDONIA.—This church is rejoicing in freedom from its floating indebtedness incurred in rebuilding. Rev. C. F. Hill has done excellent work among the miners during the past year as a missionary of

Continued on page 212.



WHEATLET

Down in Egypt

when this world was young
the people subsisted for the most
part on wheat. There were
plants in those days. Were they
living in those latter days their chief
food would be

WHEATLET

It is the best brain, muscle, bone and
nervine in food. Highly acceptable
to the most delicate stomach.
If your grocer does not keep it, send
us his name and your order—we will
see that you are supplied. Booklet
free. The genuine made only by the
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THE ECONOMY OF RUBBERS

Rubbers are prodigious money savers—in two ways: they save shoe leather and doctors' bills. The best shoes in the world soon crack and go to pieces if you wear them in the rain and snow and slush. A pair of \$3 shoes with rubbers will outwear a pair of \$12 shoes without rubbers. And as for doctors' bills, a fifty-cent pair of rubbers would have saved many a hundred dollar doctor's bill, to say nothing of the discomfort of being sick and the danger of pneumonia or consumption or grip.



**IMPORTANT
ANNOUNCEMENT**

**WE NO LONGER SUPPLY
SEEDS TO DEALERS.
PURCHASE FROM US DIRECT.**

Everything FOR THE Garden

"Everything for the Garden" is the title of our Catalogue for 1899, and it really is a 190-page book, 9 x 11 inches, containing over 700 engravings and 6 superb colored plates of Seeds and Plants. And as all are drawn from nature, we show, as in a looking-glass, the best of the old and the latest of the new.

To trace advertising, and give our Catalogue the largest possible distribution, we make the following unusually liberal offer:

Every Empty Envelope Counts as Cash.

To every one who will state where this advertisement was seen, and who encloses us 10 cents (in stamps), we will mail the Catalogue, and also send, free of charge, our famous 50-cent "Empire State" Collection of Seeds, containing one packet each of New Large-flowering Sweet Peas, New Butterfly Pansy, New Jubilee Asters, New Golden Rose Celery, New York Lettuce, and Ponderosa Tomato, in a red envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

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35 & 37 CORTLANDT ST. NEW YORK

**CHURCH BELLS CHIMES
and PEALS**
Best quality on earth. Get our price.
MOSEBELL FOUNDRY, Baltimore, Md.

Established 1857.



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CHURCH LIGHT**

FRINK'S PATENT
REFLECTORS for electric, gas or
oil, give the most
powerful, softest,
cheapest and best
light known for churches, halls and
public buildings. Send size of room.
Book of light and estimate free.
Don't be deceived by cheap imitations.

I. P. FRINK,
551 Pearl Street, New York.

The Congregationalist's Publications.

Handbook No. 19.

How to Incorporate a Church.

10 cents a copy. \$5.00 a hundred.

THE CONGREGATIONALIST,
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NEW EVERBLOOMING CHRYSANTHEMUM

Pure White, Double, and Blooms Profusely from July to January. A great novelty. Spring-set plants of this marvelous Chrysanthemum begin blooming by July and continue in great profusion until New Year's or later. Flowers of good size, Chinese type, double, and snow-white in color. Perfectly hardy in the open ground, and may be grown as a garden or pot plant with equal satisfaction. Plants bushy, 20 inches high. No variety can equal it in profusion. Mr. S. F. Duncan, Ohio, the originator, says that the plants in his garden have always begun blooming by July 4th and are perfectly hardy any winter without protection. In pots it seems to bloom at all times of year, furnishing an abundance of magnificent white flowers. Price of strong plants, by mail, guaranteed to arrive in good order, 25c. each; 3 for 50c.; 7 for \$1.00.

12 GREAT NOVELTIES for 60 cts. 1 Everblooming Chry'm, 1 New Everbloom's Calla, 1 Rudbeckia Golden Glow, 4 Giant Gladiolus Chidai, 4 sorts named, 1 pkt. each Multiflora Roses (bloom in 10 days), Mayflower Verbena (color and fragrance like Trailing Arbutus), Giant Rainbow Leaved Coleus (Grand), Japanese Chrysanthemum Aster, Perpetual Blooming Carnation and

THE MAYFLOWER Monthly Magazine for a year; Illustrated—colored plate each month—devoted to Flowers and Gardening. Worth \$2.00 but for trial all the 12 Novelties, Magazine and Catalogue, postpaid, for 60 cts. Order at once; this offer may not appear again.

OUR GREAT CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruit profusely illustrated; Magnificent Large Colored Plates; 144 pages; FREE to any who expect to order.

JOHN LEWIS CHILDS, Floral Park, N. Y.

Continued from page 211.

the C. H. M. S. The miners recently contributed \$21 for home missions.

Michigan

WAYNE.—An excitement was caused at a recent morning service by fire breaking out in the village, necessitating the ringing of the church bell. The pastor promptly dismissed the congregation, which quickly formed a bucket brigade.

SHAFTSBURG, a young church, has dedicated its beautiful church edifice with unbounded enthusiasm. Brother ministers of Rev. T. H. Warner, the pastor, took part.

South Haven has cleared off a troublesome debt.

Wisconsin

FRESCOTT.—Rev. H. F. Obenhaus and wife are doing a work of marked interest. The pastor preaches in both English and German, and Mrs. Obenhaus often conducts services in neighboring districts. With a resident membership of 49, the church has contributed for benevolent purposes \$1,157 and for home expenses \$1,285.

RIPON.—A home missionary rally in behalf of the "forward movement" for entire self-support was held here Feb. 2, afternoon and evening. Neighboring churches were represented by pastors and delegates. Addresses were made by Superintendent Carter and Dr. Ide.

MILWAUKEE.—A new church is inaugurated as the Bethlehem (Bohemian) Church. It is in the field where Rev. Joseph Jelinek has worked for two years. It has been organized with 25 members. Rev. E. A. Adams of Chicago preached the sermon. Rev. Judson Titsworth welcomed the church.

WHITEWATER has sustained a great loss in the death of Mrs. E. Coburn, a woman of remarkable strength of character and purpose. For 21 years she was the treasurer of the Wisconsin Branch of W. B. M. I., having been connected with it from the beginning.

THE WEST

Missouri

ST. LOUIS.—Compton Hill has just elected nine deaconesses—a new departure. Dr. D. M. Fisk, the pastor, read a paper on Saving Dives, at the Ministers' Meeting. He also spoke at Drury, and Dr. C. S. Sargent at Monticello Seminary, on the Day of Prayer for Colleges. Quite a stir was occasioned in Congregational circles by telegrams from Chicago papers asking for pictures of Dr. Fisk, who has been favorably mentioned as a successor to Dr. Hillis at Central Church. The Mayflower Club gave an illustrated lecture at Pilgrim on the practical application of the Golden Rule. Rev. D. M. Hazlett was the speaker.—Olive Branch rejoices in the payment of a long-standing debt, and the acquisition of a new printing-press. A friend from New York pays the salary of a church visitor, and the pastor, Rev. William Johnson, feels greatly encouraged.—Fountain Park is taking on new life under the leadership of its new pastor, Rev. J. C. Cromer.—Union is thriving under the pastorate of Rev. S. T. McKinney, having just closed one of the best years of its history.

Iowa

CENTERVILLE.—The Swedish Free Mission of about 50 members has recently come into the Congregational ranks. At the last business meeting 12 members were received on confession. Rev. C. W. Peterson is pastor.

Minnesota

AUSTIN has lost a valued member through the death of Hon. Aaron Kimball, a graduate of the University of Michigan, later a business leader in Cresco, Ia., and senator from that State. In Austin he was president of the Agricultural Society and corporate member of the American Board. Throughout his mature life he was a consistent Christian gentleman.

Kansas

CLAY CENTER, prompted by a desire to become self-supporting, shares the service of its pastor, Rev. C. L. Mills, with Milford, beginning Jan. 1, and the joint field thus becomes self-supporting. On the alternate Sundays when the pastor is absent the church will maintain public services by reading

sermons, meetings conducted by the S. S., Y. P. S. C. E., missionary society and by occasional preaching.

Colorado

COLORADO SPRING.—First has a promising mission known as Hillside. Under the careful guidance of Dr. J. B. Gregg a chapel costing \$1,400 has been secured and the school has increased from 54 to 120. Special services for a week were recently held in this chapel, with good results.

Oklahoma

VITTUM.—Rev. C. J. Rives, making this his headquarters, will have supervision of eight churches after March 1. One or more helpers will be given him.

PACIFIC COAST

California

WEAVERVILLE.—Rev. H. H. Cole is giving weekly Bible readings at the County Hospital and at homes in different parts of the town to groups of neighbors as are arranged, thus occupying Tuesday, Wednesday, Thursday and Friday afternoons. Mr. Cole does not visit his out-stations during the winter because of the deep snow on the roads over the mountain ranges, and takes this opportunity to enlarge the gospel instruction of the community.

Washington

EDMONDS, just now pastorless, has suffered a severe loss through the death of one of its founders and its senior deacon, W. F. Smith. Superintendent Greene of the C. S. S. and P. S., who has been much with this church from its beginning, officiated at the funeral service.

The Past Year in Our Churches

REPORTS AND PLANS

Massachusetts

CAMBRIDGE, First held its annual meeting Friday evening. Interesting reports showed progressive work. The amount given to foreign missions, \$1,518, exceeded the previous year by nearly \$500. In all about \$9,100 were contributed to benevolent objects. The amount raised for home expenses reached the same figure. A floating debt of \$3,500 was liquidated.—BOYLSTON's reunion and banquet was a success. About 125 members enjoyed the evening program. The pastor is Rev. S. B. Cooper.—NORTH BROOKFIELD, Union had a roll-call and supper with 150 persons present. The present membership is 106. There have been a few additions. The pastor is Rev. J. J. Spencer.—In

Continued on page 213.

For Heavy, Sluggish Feeling Use Horsford's Acid Phosphate.

It produces healthy activity of weak or disordered stomachs that need stimulating, and acts as a tonic on nerves and brain.

GILCHRIST & CO.
WINTER STREET, BOSTON.

Toilet Articles.



Woodbury's world famed Toilet preparations, such as Woodbury's Facial Soap, Woodbury's Facial Cream, Woodbury's Facial Powder, Woodbury's Dental Cream, Woodbury's Dental Powder, your choice for, each 13c
Regular trade price is 25c.

Professor Park at Ninety

A reprint of Rev. C. C. Carpenter's charming reminiscent article, which appeared in *The Congregationalist* of Jan. 5, with a characteristic full-page PORTRAIT of Professor Park in his study.

Sent, postpaid, for 5 cents.

THE CONGREGATIONALIST,
14 Beacon Street, Boston.

Weak Lungs

Dr. Hunter, of 117 West 45th Street, has just published a new book on

The Lungs and Their Diseases,

which explains all about Consumption, how it arises, the symptoms by which it is known, how it can be prevented, and the only treatment by which it can be cured. He also describes

Bronchitis, Asthma and Pulmonary Catarrh

shows their tendency to produce Consumption, and their speedy and radical cure by *Antiseptic Medicated Air Inhalations*.

THIS BOOK is of such great importance and interest to all who have weak lungs or are threatened with any form of lung disease that it has been decided to issue an edition of 50,000 copies in paper covers for free distribution. Dr. Robert Hunter is the oldest Lung Specialist of this country, and acknowledged throughout the world as the greatest living authority on all diseases of the breathing organs.

From the *New York Herald*: "It seems, after many disappointments and false rumors of the cures for consumption, that the treatment as discovered and practiced by Dr. Robert Hunter, 117 West 45th Street, New York, has accomplished results so satisfactory that this dread disease need no longer be classed among the incurable."

From the *New York Sun*: "Dr. Hunter's recent book on consumption and its wonderful cures that have been reported effectually remove all doubt as to the curability of this dread disease."

Readers of *The Congregationalist* can obtain Dr. Hunter's book FREE by addressing him at 117 West 45th Street, New York

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WHITMAN'S
CHOCOLATES and CONFECTIONS.
makes you wish for a feast of them.
Sold everywhere.
Whitman's Instantaneous Chocolate is perfect in flavor and quality, delicious and healthful. Made instantly with boiling water.
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SOFTENING EYES DR. ISAAC THOMPSON'S EYE WATER

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Leaflets
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BROWN'S Bronchial Trochies of Boston
Relieve Hoarseness Immediately.
"I recommend their use to public speakers."—REV. C. H. CHAPIN, New York.
The Genuine has the
Fac-Simile Signature of *Chas. H. Chapin* on every box.

Continued from page 212.

ANDOVER. Free reports a good financial condition, with a balance left over.—**UXBRIDGE.** First had responses from three-quarters of the membership at the roll-call, a larger number than at any previous meeting. The Sunday school observed its 81st anniversary on Jan. 15, and is in a healthy condition. Rev. F. L. Bristol is pastor.—**SPRINGFIELD.** Faith had an enthusiastic annual meeting with roll-call, reports and a banquet. There has been a net gain of 10 members.—**CHELSEA.** Central records a break in its pastorates the past year, but the reports show a people loyal to their obligations and give promise of the future. The total running expenses of the church were \$10,055, and the year was closed without debts. Nearly \$800 were contributed to missions, and nearly \$700 raised in addition by the Women Workers' Society for their own special work. The church additions for the year were 30, on confession 19. The total membership is 729. The S. S. membership is 1,032. Home department calls number 1,675, calls by deaconesses 2,891 and by C. E. Society members 334. About 300 bouquets were distributed to the sick. There are in all 5,206 recorded calls, which do not include the calls of the deacons, S. S. teachers and other officers of the church. At the opening of the year three new departments of church work were started. The Junior Society changed from a Sunday afternoon to a Saturday morning session with manual training added. There are more than 100 members. The Intermediate Society has been organized with a membership of 80 children. A Girls' Club is the new feature of the city department of the Women Workers. More than 100 members have already united, and it has been thrown open to the girls of the whole city without regard to church connections. Third has found it necessary to have two sessions of the Sunday school—one at noon, the other of the primary department at 3 P. M. The enrollment of all departments is 328. The church membership, 170, is the largest ever recorded here. A good sum has been expended the last year on painting and repairing. Home expenses were \$2,260. The pastor is Rev. S. M. Cathcart. First begins its year with vigor in its departments, notably in the C. E. Societies and the Sunday school. The accessions to the church have been 25, of whom all but four came on confession, increasing the total membership to 405, a net gain of about 20. The home expenses last year were \$6,281 in addition to the benevolences, which amounted to \$1,622, including over \$500 given to the local Y. M. C. A. in individual subscriptions. By the new system of benevolences for the coming year 10 objects have been selected, among them the seven denominational.

Maine

Central of BANGOR had a large gathering at its supper. The present membership is 296; total receipts were \$2,779. Rev. J. S. Penman, the pastor, gave a short address on The Present Condition of the Church, and others spoke. The improvements consequent on the fine and new organ will be extensive.—**CUMBERLAND CENTER** has 138 members. The chapel has been repaired outside and in, and the Ladies' Circle has provided a large, convenient kitchen.—**SKOWHEGAN's** finances are in excellent condition. All bills are met and a balance remains. Benevolences equal about \$700. The membership is 216. Nearly 100 responded to the roll-call and four ex-pastors were represented by letters.

New Hampshire

In CONCORD First's reports of the different branches show a membership of 350 and benevolent contributions of \$1,191. The Sunday school has raised \$304. The new pastor is Rev. G. H. Reed. South has a membership of 457. The S. S. benevolences were \$182 and for the church \$798. Interesting reports were read.—In DURHAM the written reports showed a prosperous condition.—**PLYMOUTH** has gained 12 members, making the total 150. Benevolences were \$311 and expenses \$1,394.—**BARRINGTON** has a membership of 57, nine of whom were added last year. The church manual was revised and a history of the church printed. The pastor is Rev. Daniel McIntyre. He preaches Sunday afternoons in some outlying district, and holds weekly cottage prayer meetings in the homes distant from the church.—**MILTON's** roll-call was one of the most largely attended in recent years. A new manual is issued. Rev. M. P. Dickey is pastor.

Vermont

NEW HAVEN had its "annual hand shaking day" last month with the year's reports, elections and dinner at the Town Hall.

Connecticut

In GLASTONBURY, First has just reported expenses of \$2,845, somewhat more than receipts. It

was decided best to continue the free pew system in spite of the apparent deficiency.—**EAST HARTFORD.** First has had a successful year, with 36 additions, the largest since 1886, making the membership 324, the largest for 16 years. Benevolences amounted to a total of about \$1,000. Rev. S. A. Barrett is pastor.—**CHESTER** has a membership of 271, after many recent removals and deaths. During the eight years' pastorate of Rev. J. P. Hoyt 143 have united with the church.—**MILTON** reports its membership unchanged. The C. E. Society organized during the year has done good work. In all \$373 were raised. The church has been incorporated recently.—**ROCKVILLE** reports a membership of 504, benevolences of \$1,169, receipts of over \$2,000 and 32 accessions, 25 on confession. The Ladies' Aid Society paid over \$200 on the debt. A successful Men's Union has been formed, and an excellent plan of "advanced endeavor" put in operation.—**WHITNEYVILLE** has had a net gain of three members, making the present membership 250.—**NEW MILFORD.** Rev. F. A. Johnson preached his ninth anniversary sermon Jan. 8. During the past year 17 persons united with the church, making the present membership 403. Over \$3,000 were raised for home expenses and \$2,162 for benevolence.

Ohio

ROOTSTOWN has held its annual fraternal meeting. Measures have been taken to pay all debts. A course of free lectures has been conducted two years. In January 11 persons were admitted to the church. Rev. C. N. Queen is pastor.—**MEDINA** reports 32 additions, 25 on confession, making the total 498. The total for benevolences was \$1,500. The home finances are in excellent condition. At the roll-call supper was served, with a good attendance.

Michigan

The GRAND RAPIDS churches report as follows: South has had a trying year financially, having lost its house of worship by fire. Under the vigorous lead of Rev. F. E. York the church has rebuilt its house, reorganized its finances, raised \$123 for missions and \$2,500 for all purposes, and is but little worse off than last year, with its debt funded and its membership increased. Plymouth has held its own bravely, though with shrinking financial strength. Its membership is 103, its benevolences \$90, its expenses \$950. Rev. R. M. Higgins is pastor. First received 45 members, a net gain of 19.

Continued on page 214.

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Index tells what Number to get.

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increase in weight from
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Tonic and Restorative.

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(CROATIA)



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When Hamlet exclaimed
"Aye, there's the rub!"
could he have referred to

SAPOLIO

Continued from page 213.

the present membership being 889. Expenses were \$8,627 and benevolences \$7,484. A Sunday kindergarten at the hour of morning service has enabled mothers to attend church.—**MUSKOGON.** First has received 25 members, a net gain of 10, and has a membership of 355. Expenses were \$4,333, a decrease of \$500, while the benevolences have reached \$970, a gain of \$300. Rev. Archibald Hadden is pastor. The First Church has two prosperous mission churches in its care.

Iowa

REINBECK has paid a debt of nearly \$500, largely through the efforts of the women. The accessions were 19 and \$212 were raised for benevolences. Money is already in hand for a parsonage building.—**TRAEER**, at its annual meeting, instructed the trustees to raise money and erect a new house of worship. The accessions of the year numbered 50, making the membership 320. The amount raised for home expenses was \$1,000 and for benevolences \$304.

North Dakota

CARRINGTON has paid all bills and come to self-support. Twenty new members were received during the year. Rev. J. L. Jones is the efficient pastor.

South Dakota

MILBANK rejoices in having lifted a debt of \$1,100. In addition it has raised for benevolences \$227 and for home expenses \$1,500. Fourteen members were received during the year. Rev. C. N. Fitch is pastor. His wife's Bible class numbers 30.

Colorado

The recent meeting of **Plymouth, DENVER**, Dr. F. T. Bayley, pastor, was a fitting conclusion to a remarkable year. Cheering reports from all departments aroused enthusiasm. Of 504 members, 31 have come on confession, 66 by letter—a total of 97. The treasurer reported \$4,608 raised for current expenses and \$8,912 collected for the new church.

Washington

In **SPOKANE** churches—Westminster, Second, Pilgrim and Hillyard—reports indicated wholesome growth and increased efficiency.—**PULLMAN** has adopted up-to-date financial methods, increased its missionary offerings and added 10 per cent. to the pastor's salary.

For Weekly Register see page 215

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

OVIATT—In Waltham, Jan. 31, Isabella G. Parker, wife of the late Rev. G. A. Oviatt. Burial at Mount Auburn on Friday, Feb. 3.

OXNARD—In Derby, N. Y., Jan. 22, Rev. Frederic Oxnard, aged 70 yrs. He was ordained pastor at Moline, Ill., May 8, 1861; other pastorates were at Elgin, Ill., Johnson, Vt., and Sandwich, Mass., where, in 1879, failing health compelled him to give up pastoral work.

TOWLE—In Andover, Jan. 7, Jonathan Towle, aged 90 yrs., 9 mos., 24 days.

MRS. E. G. HARRIS

Died on Sabbath, Dec. 25, 1898, at the home of her son-in-law, Charles H. Deans, Mrs. Elvira G. Harris, widow of the late Rufus Harris, formerly of Westboro, aged 93 yrs., 8 mos., 9 days. In this long life we find much to encourage those who look with dread upon the season of old age. Retaining her mental faculties to the last, she was bright and sunny, had a smile and cheering word for all. She possessed remarkable energy, prompt to do in its right time and way each duty. In her the young found a friend; their pleasures or their disappointments were met with loving sympathy from her warm heart, that never grew old. Undue anxiety about the future was not her allowance. Trials she was not exempt from, but with quiet fortitude she took from God's hand whatever he assigned, relying daily upon the grace promised to those who love and walk with him. To a friend who was bearing a burden of care, a few weeks before her death, she said, "Do not let it wear upon you; roll it away every day." She knew the fulfillment of that promise, "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." She seldom opened her personal experiences to others—prayers answered, victories gained—but the calm, trustful face indicated the peace within. In the training of her children a godly example, firm but gentle discipline and a bright, well-ordered home were her endeavor.

In their early married life she, with her husband, united with the Congregational church at Westboro. Soon after the Washingtonian movement started, which they were among the first to espouse. From that time they became earnest supporters of the cause of temperance, and in like manner with every good cause were identified.

M. H. D.

J. B. JOHNSON

James Bowen Johnson of Washington, D. C., who died suddenly Jan. 10, was born in Royal Oak, Mich., Oct. 14, 1830. He entered the army as private in 1861 and was commissioned captain in Dec. 1862. In 1872 Mr. Johnson was chosen secretary and treasurer of Howard University, which he had helped organize in 1860, and served that university faithfully until his death. He was also one of the original members of the First Congregational Church, and, in addition to teaching and acting as superintendent in its Sunday school and missions, was deacon for twenty-one years. The funeral services were held at the First Church on Jan.

13, conducted by the pastor, Dr. S. M. Newman, and Pres. J. E. Rankin of Howard University.

"Well done thou good and faithful servant."

DEACON T. S. HARBACH

Died in Lexington, Ky., at the residence of his brother-in-law, Mr. David T. Boynton, Jan. 17, Deacon Thomas Shuman Harbach of Willoughby, O. He was born in Sutton, Mass., June 28, 1812. His earlier years were spent in Worcester, Mass., where he was engaged, with his father, in the manufacture of woolen cloths. Some years later he was for a time engaged in the same business in Camden, Me. On the death of his brother Frederick, of Cleveland, O., in 1851, he removed to Cleveland, afterwards to Willoughby, O., where the remainder of his long and useful life was passed. He was always interested and largely engaged in all Christian work. A direct descendant of the Mayflower Pilgrims, his life was worthy of his ancestry. He leaves one sister, Mrs. Nathaniel Hatch of Bradford, Mass. Burial at Mount Auburn.

MRS. HARRIET C. JEWETT

Mrs. Jewett was born in South Weymouth, and died in Grafton, Jan. 22, of pneumonia, after a brief illness, aged 70 yrs. and 10 mos. She came nearly thirty years ago with her husband, Dr. Frederic A. Jewett, to Grafton, where she united by letter with the Congregational church. She was a woman of many beautiful traits of character and won the esteem and affection of all who knew her. In her earlier life she was a singer of more than ordinary merit and sang in some of the church choirs in Boston, in Shrewsbury, Grafton and other places. She took a deep and affectionate interest in children and for several years was the superintendent of the infant department in the Sabbath school in Grafton. She loved the cause of missions, was for a long while the secretary of the ladies' missionary society and cherished up to her last sickness an active interest in the cause. She was a loving and a much beloved Christian wife, mother and friend, and her loss is deeply mourned, not only in the home but in the community. But she has entered into that rest which, we know, to her loving, patient and, no doubt, oftentimes wearied spirit, most blessed and from which none would call her. Her husband survives her, also three daughters, Mrs. Harriet R. Thacher of Attleboro, Alice A. of Grafton and Elizabeth A. Jewett, teacher in one of the public schools in Detroit, Mich.

Ask some friend about Pond's Extract for pain. Then ask your Druggist for the Genuine.

THERE is no other infant's food like Mellin's Food; it is distinctive and peculiar in its qualities, and is especially adapted to young infants. It brings life and comfort to the babies.

GOOD TIMES COMING.—The tendency of the times clearly indicates the new era of prosperity. Customers in all lines are demanding higher grades of goods. The report comes from the great establishment of the **Palme Furniture Company** that purchasers are plenty for the more expensive patterns of furniture, and that there is a notable change in this regard this season over any previous year in the last decade. This house is now showing more beautiful furniture than they have offered in many seasons, and they are showing it to some advantage, as is evidenced by the crowd of purchasers and the very large sales.

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Serious Results Sometimes Follow Its Excessive Use.

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We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of **Stuart's Dyspepsia Tablets**. These tablets are large 20 grain lozenges, very pleasant to taste and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

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SOFTENED EYES DR. ISAAC THOMPSON'S EYE WATER

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in *The Congregationalist* and attracted wide notice. Many large editions of the "True Method of Giving" in the present form have been sold. Price, 100 copies, \$2.50; 35 copies, \$1.00.

For sale at the office of *The Congregationalist*, Boston.

Weekly Register

Accessions to the Churches

| Conf. Tot. | MINNESOTA | Conf. Tot. |
|-----------------------------|--------------------------|------------|
| CALIFORNIA | North Branch, 5 8 | |
| Claremont, 3 | St. Paul, People's, 5 8 | |
| Los Angeles, Third, 10 10 | Shelvin, 18 20 | |
| Pescadero, 4 4 | NEBRASKA | |
| CONNECTICUT | Crete, Bethlehem, 11 7 | |
| Burlington, 2 4 | Fremont, 12 12 | |
| Chaplin, 3 3 | Harvard, 12 12 | |
| Guilford, 1 3 | Indianola, 5 5 | |
| Meriden Center, 1 3 | Petersburg, 18 20 | |
| New Haven, Hum- 3 3 | Red Cloud, 4 4 | |
| phrey St., 4 4 | NEW HAMPSHIRE | |
| Shelton, 4 4 | Concord, First, 15 15 | |
| ILLINOIS | South, 10 10 | |
| Anna, 24 24 | NORTH DAKOTA | |
| Aurora, First, 6 6 | Armour, 1 8 | |
| Chicago, Fellowship, 3 3 | Carrington, 5 19 | |
| Leavitt St., 1 1 | Hesper, 3 5 | |
| Mont Clare, 1 8 | OHIO | |
| Pacific, 15 15 | Oberlin, First, 3 5 | |
| Park Manor, 16 16 | Second, 1 8 | |
| Pilgrim, 2 7 | Rootstown, 9 11 | |
| Ravenwood, 6 9 | OKLAHOMA | |
| Sumnerdale, 21 21 | Centerville, 11 11 | |
| University, 9 9 | Lawn Ridge, 6 6 | |
| Waveland Ave., 5 5 | Oaache, 5 8 | |
| West Pullman, 15 15 | Parker, 17 23 | |
| W. George, 6 6 | Red Oak, 4 5 | |
| W. H. Ford, 18 18 | OREGON | |
| Wylie, 4 4 | Argenti, 27 27 | |
| INDIANA | Salem, Central, 1 3 | |
| Hobart, 4 4 | SOUTH DAKOTA | |
| Incianapolis, Union, 3 3 | Aberdeen, 7 7 | |
| IOWA | Belle Fourche, 1 1 | |
| Centerville, Swedish, 62 62 | WASHINGTON | |
| Council Bluffs, 2 7 | Seattle, Plymouth, 5 10 | |
| Des Moines, Green- 10 10 | Taylor, 4 4 | |
| wood, 3 4 | WISCONSIN | |
| Ogden, 3 4 | Berlin, 10 10 | |
| RED OAK | Endeavor, 3 3 | |
| MICHIGAN | St. Atkinson, 3 3 | |
| Durant, 10 10 | Milwaukee, Bethle- 25 25 | |
| Stanton, 3 3 | hem, 8 8 | |
| MINNESOTA | Port Washington, 11 11 | |
| Hopkins, 2 3 | OTHER CHURCHES | |
| Little Falls, 7 7 | Nekoma, 8 8 | |
| Minneapolis, Lowry 2 5 | Barryville, N. Y., 9 9 | |
| Hill, 9 10 | Johnson, Vt., 5 7 | |
| Pilgrim, 36 36 | Churches with less 26 38 | |
| Plymouth, 11 11 | than three, 26 38 | |
| Vine, 4 4 | | |
| New Paynesville, 4 4 | | |

Conf., 231; Tot., 792.

Total since Jan. 1. Conf., 708; Tot., 2,136.

Calls

ADAMS, Jos. M., formerly of Rochester, N. H., accepts call to Ellsworth, Me.
ABRAHAM, Sarkis A., lately of Oxford, Me., accepts call to Litchfield, Conn., and has begun work.
CAMPELL, Wilbur A. K., Hannibal, Mo., to Danvers, Ill. Accepts.
CLARK, Allen, late of Park Rapids, Minn., to Farris and Cass Lake. Accepts.
DETLING, Wm. O., recently of Centerville, Mass., to Wellfleet. Declines.
DIXON, Wm. R., Chicago Sem., to Melvin, Ill.
DOUGHERTY, M. Angelo, to remain another year at Canton, Mass. Declines.
GARDNER, Edward V., Syracuse, Neb., to Grand Island. Accepts.
GEORGE, Jesse C., to remain at Webster, Io., another year.
GORDON, Dempster D., Olivet, Mich., to Grass Lake.
HANKS, Carlos H., Zanesville, O., to Owsoso, Mich.
HUBBERT, Jay M., Clinton, Io., to Como Ave. Ch., Minneapolis.
JONES, J. A., to First Ch., Plymouth and Harbine, Neb. Accepts.
KERSHAW, Wm. H., Park Ridge, N. J., to Morristown. Accepts and has begun work.
LAFPHREAR, Walter E., Oberlin Sem., to No. Monroe-ville, O. Accepts.
MCCLAIN, John R., recalled to Macon, Ga.
MCKENZIE, W. A., Presb. Ch., Brockton, Ont., accepts call to First Ch., Ottumwa, Io., and is at work.
MCRAE, Isaac, Newcastle, Col., to Wallace, Neb. Ac-cepts, and has begun work.
MASON, H. E., late of Wingham, Ont., to Georgetown. Accepts, and has begun work.
MILLER, Chas. G., to permanent pastorate of Chelsea Face Ch., Kansas City, Kan., where he has been at work.
MOFFATT, T. Alrd, Grace Ch., Chicago, Ill., to People's Ch., Buffalo, N. Y.
MOORE, Adna W., Blairsburg, Io., accepts call to Man-son and Center.
MORSE, Chas. H., formerly of First and Second Chs., Brookfield, Vt., to No. Craftsbury. Accepts, to begin at once.
NOLTON, Edward, to supply another year at Wollaston, Mass. Declines.
PECKOVER, Horace, Puritan Ch., Scranton, Pa., to a Pres. Ch. Accepts.
PURDUE, Roland W., Metropolis, Ill., to Propheta-tion. Has begun work.
REXFORD, Geo. W., remains at Syracuse, Ill., instead of going to Telluride, Col.
RICHARDS, John A., recently of Fall River, Kan., to Altona, Village Creek and Scatter Creek. Accepts.
ROMIG, E. H., Lebanon, Pa., to Plymouth Ch., Scranton. Accepts.
SNOWDEN, Clifford L., Harlan, Io., to Fairfield. Ac-cepts.
TRAYERS, Robt. M., Doniphan, Neb., to De Witt and Ripatrick. Accepts.
WELLWOOD, Sam'l D., to remain at Wheatland, Mich., another year.
WILLIS, J. Vincent, Danvers, Ill., to Hannibal, Mo. Accepts.
WOODS, Merrick W., Willow Springs, Mo., to Stafford and Plevna, Kan. Accepts.

Ordinations and Installations

MORE, Edwin, Jr., i. Hancock, Mich., Jan. 25. Parts were taken by Rev. Messrs. Jesse Povey, C. H. Corwin, Henry Harris, H. H. Gilchrist.
FRITCHARD, Wm. S., late of Oneida, Ill., c. p. Granby, Iowa, Jan. 25. Sermon, Prin. J. H. George, D. D.; other parts, Rev. Messrs. E. M. Hill, R. K. Black and D. S. Hamilton.

Resignations

AVERY, Henry, Montour, Io.
BIGELOW, Frank E., East Chicago, Ind., after a pas-torate of five and a half years. He will reside in Chicago Sem. Ill. May.
ROLLINGER, Edward S., Astoria, Ore.
CARSON, J. Wm., Dunlap, Io.

HERMAN, J. Edward, Plainville, Ct.
KRAUSE, Frank O., First and Plymouth Chs., Corvallis, Ore. Will return to his home.
NORRIS, Kingsley F., associate pastorate Fourth Ch., Hartford, Ct.
PARKINS, Eliza B., Clay Center, Neb.
UMSTED, Owen, Longton, Kan., to take effect Apr. 1.

Churches Organized

CENTERVILLE, Io., Swedish, 50 members.
MILWAUKEE, Wis., Bethlehem (Bohemian), 20 Jan., 25 members.

Stated Supplies

FRANCIS, Matthew, recently of Mt. Hope, Kan., at Goodland for six months.
GRAY, Thos., Chicago Sem., at East Chicago, Ind., with a view to permanency.
NORTON, Edward, Quincy, Mass., at E. Weymouth.
TOTTEN, Matt. J., Moorhead, Minn., at Felton.

Miscellaneous

BOLTON, Chas. E., and his wife, were recently visited by members of the Garafra Ch., Ont., and each presented with a beautiful fur coat.
CARROLL, W. Irving, pastor of Grand Ave. Ch., Dallas, Tex., has been elected president of the local inter-denominational Pastors' Association.
CRENSMAN, Abraham A., pastor at Waverly, Neb., and State secretary of Doane College, adds the chaplaincy of the Nebraska Senate.
DOUGLASS, Truman O., Jr., and his wife, were pre-sented with a rocking-chair at a recent surprise party arranged by the people of Bethlehem Ch., Davenport, Io.
HOLLEY, John B., recently of Fremont, Mich., has become a minister of the Disciples Ch.
KINNEY, Henry N., recently pastor of Mayflower Ch., Indianapolis, has recovered from an acute illness which beset him while at Phoenix, Ariz., and has ac-cepted an invitation to supply at Claremont, Cal., the seat of Pomona College, for four months. His family is now with him at Claremont.
REID, Matt. D., has begun work in the Nixon district in addition to that at Grary, N. D.
SARGENT, Geo. W., was given a New Year's surprise visit and pound party by his people of Alton, Kan.
SILCOX, E. D., and wife, Paris, O., were remembered by their people on the 25th anniversary of their marriage with a handsome silver tea service, water tankard and goblet.

Clubbing Rates.

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his sub-scription to *The Congregationalist*.

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Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity or change of address.

The Church Prayer Meeting

Topic, Feb. 12-18. The Great Resolve. Josh. 24: 14-17; Acts 8: 26-38; 9: 1-6, 17-22.

What it is. Why so vital. Ease and danger of neglecting it.

[See prayer meeting editorial.]

HOW IT HURTS!—Rheumatism, with its sharp twinges, aches and pains. Do you know the cause? Acid in the blood has accumulated in your joints. The cure is found in Hood's Sarsaparilla which neutralizes this acid. Thousands write that they have been completely cured of rheumatism by Hood's Sarsaparilla.

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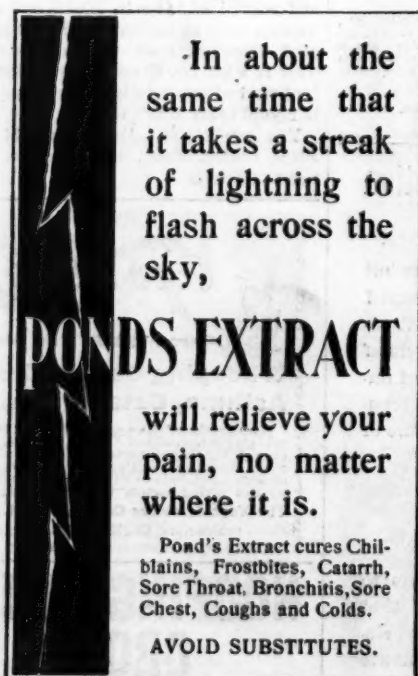
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